LECTURES

ON

ELOCUTION,

READING, &c.

BY

THOMAS SHERIDAN, M.A.

AUTHOR OF BRITISH EDUCATION, &c.

VOL. II.

DUBLIN:

PRINTED BY ASSIGNMENT FROM THE AUTHOR

FOR SAMUEL WHYTE,

PRINCIPAL OF THE ENGLISH GRAMMAR SCHOOL, GRAFTON-STREET.

MDCCLXXV.

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LECTURES

ON THE

ART of READING;

FIRST PART:

CONTAINING

The Art of Reading Proſe.

BY

THOMAS SHERIDAN, A.M.

AUTHOR OF LECTURES ON ELOCUTION,
BRITISH EDUCATION, &c.

Quo minus ſunt ferendi qui hanc artem ut tenuem ac jejunam cavillantur; quæ niſi oratori futuro fundamenta fideliter jecerit, quicquid ſuperſtruxeris, corruet. Neceſſaria pueris, jucunda ſenibus, dulcis ſecretorum comes, & quæ vel ſola, omni ſtudiorum genere, plus habet operis quam oſtentationis.

QUINCT. L. I. C. iv.

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M,DCC,LXXV.

AS the practical Utility, and the chief Advantages intended by this Work, greatly depend upon the Marks, invented and inſerted for the Improvement of Reading, it was therefore particularly neceſſary, a Perſon of Skill and Attention, intimately converſant in the Subject, ſhould ſuperintend the Publication; the Author tranſmitted a correct Copy, and aſſigned the Property to Mr. SAMUEL WHYTE, of Grafton-Street, Dublin, from whom the Public may expect an accurate Edition.

London, Dec. 2, 1774.

THOMAS SHERIDAN.

☞ Very particular Attention has been paid to the Correction of the following Sheets; and tho' Errours of the Preſs are almoſt unavoidable, it is hoped none of material Conſequence have eſcaped

THE EDITOR.

Dublin, April 16, 1775.

8562

To the CLERGY.

YOU cannot but be ſenſible of the general clamour, which has, at all times, been raiſed againſt the very bad manner in which the ſervice of the church is too often adminiſtered. The blame of this has been conſtantly thrown upon you by the laity; who charge you with neglect, and want of taking proper pains to qualify yourſelves for executing this important part of your duty. In the courſe of this work I have fully exonerated you from that charge; as however deſirous you might be to make yourſelves maſters of it, the means were not in your power; for having no lights to guide you in your reſearches, you were each obliged to continue in that manner of delivery, which you had acquired in your early days, and which cuſtom had eſtabliſhed too firmly to be altered without aſſiſtance. But this excuſe will now no longer avail you. The means of acquitting yourſelves, with propriety at leaſt, in the diſcharge of that part of your office, are ſo clearly laid open, that a perſon of a very moderate capacity may attain it, by the application of one month only; and ſuch as are deſirous of excelling in that way, may compaſs their

end, in proportion to their natural powers of delivery, and the pains they ſhall take according to the method here propoſed.

Such of the clergy as ſhall hereafter neglect to make uſe of the means of information now offered to them, will be conſidered as inexcuſable; and their faults can no longer eſcape notice, as they will all now be obvious to their hearers; for it is probable that this work will be very generally read by the laity, to whom, in other reſpects, it will be found equally uſeful and neceſſary.

If my Lords the Biſhops would pitch upon this book as part of their examination for holy orders, and make propriety of reading, in all future candidates, an eſſential requiſite to their admiſſion into that ſacred office, they would do a more real ſervice to the cauſe of religion, than the moſt celebrated of their order ever have done by their polemical writings.

TO

TO

All MASTERS and MISTRESSES of ACADEMIES and BOARDING SCHOOLS.

I HAVE obſerved, ſince I firſt publiſhed my thoughts on the ſubject of elocution, that you have all, in your ſeveral advertiſements, made the teaching of the art of reading and ſpeaking Engliſh correctly, a material branch of your profeſſion. But it appears to me that this art, like all others, can never be taught with ſucceſs, unleſs a proper method of inſtruction be firſt prepared, from its firſt ſimple elements, to their moſt extended combinations. This is ſo far from being the caſe at preſent, that all attempts hitherto made in that way, lead only to confuſion and errour. To enable you therefore to proceed hereafter upon ſure grounds, in the proſecution of this your laudable deſign, is one main end propoſed by the publication of the following work; as you will probably be enabled thereby to correct all errours in ſuch of your pupils as are natives of England, and place them in the right way of obtaining a juſt delivery. But as I wiſh that this

this art, of which I may, without boasting, claim the credit of being the inventor, may be rendered as extensively useful as possible, I intend that the present work shall shortly be followed by a Rhetorical Grammar and Pronouncing Dictionary; by the aid of which, all foreigners and provincials may not only acquire a just pronunciation, but a proper delivery of our language; insomuch that a uniformity in both articles, will be the necessary consequence of teaching English according to the method there laid down, in every part of the globe, whether in Scotland, Ireland, Wales, the several counties in England, the colonies, or foreign countries. As perspicuity has been my chief point in view in the following work, I have endeavoured to write in as plain and simple a style as possible, adapted to the most moderate capacities; so that even they who are employed to teach children their alphabet, and to spell, may reap great advantage from the lights there given to them, with regard to those points.

Should the masters of grammar schools too, not think it beneath the dignity of men versed in Latin and Greek, to give some attention to their own language, and introduce the study of this work into their several classes:

claſſes: ſhould they, in conſequence, make the practice of reading and ſpeaking properly, one of the daily exerciſes of all their boys, they might furniſh their pupils with an accompliſhment of more real benefit to them in life, than all the Greek and Latin they can ever teach them.

THE

THE

ART of READING.

LECTURE I.

OF all arts that have been taught mankind, reading is by much the moſt general; in Britain particularly it is almoſt univerſal, ſince even the children of peaſants are inſtructed in it. And yet by a ſtrange fatality it has happened, that while in all other arts, numbers arrive at a great degree of perfection, and many attain to excellence, in this alone there are few that ſucceed even tolerably. There are but two ways of accounting for this; either, that the thing itſelf is in its own nature more difficult than any other; or that the method of teaching it muſt be erroneous and defective. With regard to the firſt, it might eaſily be ſhewn that there are many other arts infinitely more hard to be attained; but to clear up the point, it will be only neceſſary to ſhew that the art itſelf has always been in the loweſt ſtate among us, and that this proceeds from a method of teaching it erroneous and defective to the laſt degree.

For a long time after letters had been introduced into Britain, the art of reading was known only to a few. Thoſe were days of ignorance and rudeneſs; and to be able to read at all was thought little leſs than miraculous. Such times were not proper for cultivating that art, or bringing it to perfection. After the revival of the dead languages among us, which ſuddenly enlightened the minds of men, and diffuſed general knowlege, one would imagine that great attention would have been paid to an art, which was cultivated with ſo much care by thoſe ancients, to whom we were indebted for all our lights; and that it would have made an equal progreſs among us, with the reſt which we had borrowed from them. But it was this very circumſtance, the revival of the dead languages, which put a ſtop to all improvement in the art of reading; and which has continued it in the ſame low ſtate from that time to this. From that period, the minds of men took a wrong bias. Their whole attention was employed in the cultivation of the artificial, to the neglect of the natural language. Letters, not ſounds; writing, not ſpeech, became the general care. To make boys underſtand what they read; to explain the meaning of the Greek and Roman authors; and to write their exerciſes according to the laws of grammar or proſody in a dead language, were the chief objects of inſtruction. While that of delivery was ſo wholly neglected, that the beſt ſcholars often could not make themſelves underſtood in repeating their own exerciſes; or diſgraced beautiful compoſition by an ungracious delivery. Thoſe who taught the firſt rudiments of reading, thought their taſk finiſhed when their pupils could read fluently, and obſerve their ſtops. This employment requiring

no

no great talents, uſually fell to the lot of old women, or men of mean capacities; who could teach no other mode of utterance than what they poſſeſſed themſelves; and conſequently were not likely to communicate any thing of propriety or grace to their ſcholars. If they brought with them any bad habits, ſuch as ſtuttering, ſtammering, mumbling, an indiſtinct articulation, a conſtrained, unnatural tone of voice, brought on from imitation of ſome other; or if they were unable to pronounce certain letters, theſe poor creatures, utterly unſkilled in the cauſes of theſe defects, ſheltered their ignorance under the general charge of their being natural impediments, and ſent them to the Latin ſchool, with all their imperfections on their heads. The maſter of that ſchool, as little ſkilled in theſe matters as the other, neither knew how, nor thought it part of his province to attempt a cure; and thus the diſorder generally paſſed irremediable through life. Such was the ſtate of this art on the firſt propagation of literature, and ſuch it notoriouſly remains to this day.

When we reflect on the general benefit that would accrue from bringing this art to perfection; that it would be uſeful to many profeſſions; neceſſary to the moſt numerous and reſpectable order eſtabliſhed among us; ornamental to all individuals, whether, male or female; and that the ſtate of public elocution muſt in a great meaſure be affected by it, it would be apt to aſtoniſh one to think that there has been ſo little progreſs made in it.

When we conſider too that the world has always been clamorous in their complaints upon this head, having too generally occaſion to regret

the low ſtate of this art, in their attendance on the moſt important duty, that of public worſhip; and that there are multitudes whoſe intereſt and inclination it would be to improve themſelves in it, had they the means in their power, and could they obtain regular inſtruction; it would ſurpriſe one at firſt that no one has as yet ſtruck out ſuch a method, which would certainly be attended with great emoluments to him. And indeed the proſpect was ſo inviting, that many have been the attempts which have been made in that way from time to time; but they all failed from the ſame cauſe; which was, that they who attempted it were men ſkilled in letters, but not in ſounds; and they were blind enough to imagine that the knowlege of the one neceſſarily included that of the other. Whereas the very reverſe is true; as it would be impoſſible to treat juſtly of ſounds, until the man of letters ſhall have firſt diveſted himſelf of all the prejudices and errours which he had imbibed with regard to that article, from the time of his firſt learning the alphabet; for in that lies the ſource of all our miſtakes. They took the alphabet as they found it, and thought it perfect; whereas this alphabet, on the revival of the learned languages, was borrowed from the Roman, though it by no means ſquared with our tongue. As a proof of which it is certain that we have 28 ſimple ſounds in our tongue, and have in reality but 20 characters to mark them, though more letters appear in the alphabet, as will preſently be ſhewn. This reduced men in the beginning to a thouſand clumſy contrivances, in thoſe unenlightened days, to make ſuch an alphabet anſwer the end at all; but it was done at ſuch an expence as to make the learning to read and ſpell properly a tedious and difficult

taſk,

taſk, which required the labour of many years to accompliſh. Theſe contrivances of theirs in ſpelling, to make a defective alphabet anſwer the end of repreſenting words, have ſo confounded our ideas with regard to the powers of ſeveral letters, applied to a variety of different uſes, that all the ſyſtems hitherto produced upon that point have been a perfect chaos. Nothing can be a ſtronger proof of the groſs errors into which literary men fell, in their ſeveral grammars and treatiſes upon this ſubject, than that the beſt of them have miſtaken diphthongs for ſimple ſounds, and ſimple ſounds for diphthongs; compound conſonants for ſingle, and ſingle for compound. Nay, what is ſtill more extraordinary, that they have even miſtaken vowels for conſonants, all which I ſhall preſently make appear. What ſuperſtructure built on ſuch fundamental errours could ſtand?

The firſt neceſſary ſtep towards eſtabliſhing rules for this art upon any ſolid foundation, is, as in all others, to aſcertain the number, and explain the nature of its firſt ſimple elements; for any errour, there muſt carry an incorrigible taint throughout. This is the point with which I ſhall begin, and I believe you will ſoon be convinced that it never was executed before.

Here I think it neceſſary to beſpeak your attention in a more particular manner to this part of the courſe. For in this art, as in all others, the treating of the elements is a dry taſk, and can have nothing in it very captivating to the mind; therefore the hearers will be under a neceſſity of exerting more vigorouſly their own attention, or they may loſe much not only of the fundamentals but of what is deduced from them.

Yet

Yet to encourage you to this exertion I will venture to ſay, that if you will be at the pains of commanding your attention, you will have one paſſion of the mind, and that none of the weakeſt, highly gratified; I mean curioſity. For, as in viewing objects through microſcopes, we are highly entertained with making diſcoveries which wholly eſcaped the naked eye; ſo when we apply the microſcopic eye of the mind to a cloſer inſpection into the nature and properties of the ſimple elements of ſpeech, we ſhall make many diſcoveries equally new and curious, which had eſcaped ſuperficial obſervation; with this additional advantage, that beſides gratifying curioſity, they will turn out to be of the moſt important uſe.

The firſt thing I ſhall offer to your conſideration is the firſt article in the ſyllabus, entitled, A ſcheme of the vowels.

Scheme of the Vowels.

	Firſt.	*Second.*	*Third.*
	1	2	3
a	hat	hate	hall
	1	2	3
e	bet	there	here
	1	2	3
i	ſit	bite	field
	1	2	3
o	not	note	prove
	1	2	3
u	cub	buſh	cube
	1	2	
y	lovely	try	

Here we ſee each vowel ſtands for three different ſounds, and I have claſſed them in this manner, becauſe I ſhall have occaſion to mention

tion them hereafter by the titles of First, Second, and Third Sounds, according to the order in which they lie, and as they are marked by those figures.

At first view of this scheme one would be apt to imagine that we have no less than 17 sounds of vowels in our tongue; but on a nearer examination we shall find that there are several duplicates of the same sounds differently marked. Thus the second sounds of *a* and *e*, as in h*a*te th*e*re, are the same. The third sounds in *e* and *i*, h*e*re f*i*eld, are also the same. The sound of o[1] in n*o*t, is only the short sound of a[3] in h*a*ll, which will be immediately perceived, if we place the same consonant after the vowel in its long and short sound; as hall holl, naught not. The second sound of *i* in the word bite, and the third sound of *u* in cube, are not simple sounds but diphthongs, as I shall hereafter prove. And with regard to the two sounds of *y*, the first perceived in the last syllable of lov*e*ly, is only the short sound of e[3], and the 2d in try is the same as i[2]. So that there remain only 9 simple sounds or vowels, which I shall presently enumerate.

There are in our tongue 28 simple sounds, whereof 19 are consonants, and 9 vowels. The consonants are, b d f g k l m n p r s t v z * th th sh zh ng. The vowels are, ‡ a[3] a[1] a[2] e[3] o[2] o[3] e[1] i[1] u[1].

† th has two sounds, one in the word thin, the other in then. To distinguish them the former sound will be always marked by a cerilla.

‡ As in the words hall[3] hat[1] hate[2] here[3] note[2] prove[3] bet[1] fit[1] cub[1].

The laſt three are never ſounded alone, nor finiſh a ſyllable, ſo that it is neceſſary to perceive their ſounds diſtinctly that a conſonant ſhould follow them in the ſame ſyllable, as in the words bet, fit, cub.

Of the conſonants the laſt five are marked by two letters each, and therefore have been conſidered by our grammarians as compound ſounds, though in reality they are as ſimple as any of the reſt. But the truth is, the Roman language was without theſe ſounds, conſequently they had no letters in their alphabet to mark them. The ſound of eth or the Greek θ indeed they had adopted, together with ſome words from that language, ſuch as theatrum, theologia, &c.; but not having the power to introduce the Greek letter into their alphabet, they fell upon the expedient of marking it by a junction of their h or mark of aſpiration with a t, and this expedient we have adopted from them in marking three of thoſe ſounds of th as in the word thin; th, as in then, and ſh, as in ſhall. But we have as yet given no peculiar mark to the 4th ſound, ezh, being ſometimes repreſented by a ſingle z, as in azure; ſometimes by an ſ, as in oſier. The laſt ſound ng, which is perhaps peculiar to the Engliſh language, is marked by the junction of n with g. Of the eighteen conſonants to be found in the Roman Alphabet, two are ſuperfluous, c having only the power of a *k*, or an *ſ*; of a k, as in card, an ſ, as in ceaſe; and q of a k when it precedes a diphthong beginning with a *u*, as in quality. And two are marks of compound not ſimple ſounds; j of zh preceded by a d, as ezh, edzh,—james, dzhames. And x ſtanding for ks,

or

or gz—ks, as in excellence; gz as in example, egzample. So that there remain in reality but fourteen characters to mark nineteen ſimple ſounds of conſonants to be found in our tongue. This brought on the neceſſity before-mentioned of marking thoſe ſupernumerary ſimple ſounds by two letters. But theſe combinations are merely arbitrary, and are by no means an aſſiſtance, as we from prejudice are apt to imagine, to the acquiring of a right utterance of thoſe ſounds, as I ſhall ſhew hereafter.

As to the vowels, in repeating our alphabet, we hear but three out of the nine ſounds before enumerated, whether pronounced after the Engliſh or Iriſh manner. The Engliſh ſound their vowels, a[2] e i[3] o u—the Iriſh, a[1] e i[2] o u. Now as I ſhall ſhew indiſputably that i and u are diphthongs, it follows that in either way of pronouncing there are but three ſounds of vowels heard. Their number too has been confined to that of their marks, it being commonly ſuppoſed that we have but five vowels, when it is evident we have nine. This alſo followed from our adopting the Roman alphabet, as in reality there were but five ſounds of vowels in their ſpeech, which conſequently demanded but five marks in writing. But as we have alſo annexed diphthong ſounds to two of theſe ſimple marks, which were pronounced very differently by the Romans, our i and u being ſounded by them ſimple ee and oo—we have laid in the very elements of our ſpeech the foundation of perpetual errour, by confounding the nature of ſimple and double ſounds.

It is not my intention to enter into all the errours of our alphabet nor the conſequential in-

tricacies and difficulties which they have introduced into our written language, which however neceſſary on another occaſion, is not ſo to the immediate point I have in view. I have only ſaid enough to ſhew the neceſſity there is for rectifying thoſe fundamental errours before we can proceed upon any ſure grounds. It will be granted that in repeating the alphabet of every tongue, every ſimple ſound contained in that tongue ought to be heard in it; that being the very nature and end of forming an alphabet: and in order that the written language ſhould correſpond to the ſpoken, each ſimple ſound ſhould have its peculiar mark, for which it ſhould invariably ſtand. I have ſhewn that by adopting an alphabet no way ſuited to our tongue, neither of theſe is, nor can be the caſe. The conſequence of which has been, that all attempts towards eſtabliſhing a theory of our ſounds, have hitherto ended in confuſion and errour; and the practical part of reading and ſpelling our words has been ſo loaded with difficulties, that it requires the labour of years to overcome it. For want of a juſt theory, no method has hitherto been found out for teaching juſtneſs of utterance, and propriety of pronunciation; and mankind are left on this occaſion wholly to the guidance of chance, catching up that general mode of utterance which prevails in the places of their nativity; and ſingularities of pronunciation and tones from their parents, maſters, companions, or domeſtics. And as to the other article which regards the written language, that of ſpelling correctly, and which has been brought to a more certain and uniform ſtandard, it has, from the ſame cauſe, been accompliſhed with ſo little art, and by ſo round-about a method, that in order to ſpell well, it is neceſſary to have each individual

individual word impreſſed upon the memory, by reiterated obſervation of the order of the letters which compoſe them, as preſented to the eye.

Let us therefore now examine how far a juſt theory of articulate ſounds may contribute to eſtabliſh a method for teaching juſtneſs of utterance; and at the ſame time open a way for a more eaſy and expeditious method of learning to ſpell correctly.

It has been ſaid that the firſt neceſſary ſtep towards regulating the alphabet, is, that in repeating it, each ſimple ſound belonging to the language ſhould be heard. But as we find in our alphabet ſome letters either ſuperfluous, or marks of compound ſounds, as before pointed out, it will be neceſſary that theſe alſo ſhould be added to the alphabet, and their nature and uſe explained, that the learners may know the proper application of them when they meet with them in writing. Theſe letters are *h*, which is no mark of any articulate ſound, but merely of aſpiration; *c*, *j*, *q*, and *x*. The next thing is to divide theſe letters into ſeparate claſſes according to the firſt great diſtinction between them, that of vowels and conſonants; and to repeat them in that manner, beginning with the vowels which have a right to pre-eminence as being eſſential to all articulate ſounds, as well as to the formation of ſyllables. And theſe vowels ſhould be ranged, not by chance, as has hitherto been done, but according to a juſt gradation like a muſical ſcale, marking the regular proceſs of the inſtrument in forming them, from its greateſt aperture to its ſmalleſt, proceeding from its fulleſt to its moſt ſlender ſounds, and ranking the long before

before the ſhort. Thus in pronouncing the long vowels in the following order,

3	1	2	3	2	3
a	a	a	e	o	o
hall	hat	hate	here	note	prove

we ſhew a juſt and regular ſcale by which the voice proceeds in marking thoſe ſounds. a^3 is the fulleſt ſound, made by the greateſt aperture of the mouth, and the voice ſtrikes upon that part of the palate which is neareſt to the paſſage by which the voice iſſues; a^1 is formed by a gradually leſs aperture and the ſtroke of the voice more advanced; a^2 in like proportion ſtill more ſo; and in ſounding e^3 the mouth is almoſt cloſed and the ſtroke of the voice near the teeth. Theſe are the only long vowels formed within the mouth. After that the ſeat of articulation is advanced to the lips; o^2, being formed by a ſmall puſhing out of the lips in a figure reſembling the circular character which repreſents that ſound; and o^3, by advancing the lips ſtill more, and puſhing the ſound out through a chink or foramen more of the oblong kind. So that whoever will give but a ſlight attention in repeating theſe vowels in this order, will perceive a regular and gradual progreſſion of the voice, from the firſt ſeat of articulation to the extreme as $a^3\ a^1\ a^2\ e^3\ o^2\ o^3$. It were to be wiſhed that children were taught to dwell ſome time upon theſe long vowels in uttering them, and not to reduce them to ſhort quantities as is too often the caſe; for the beauty of obſerving a proportional quantity between

between long and ſhort ſyllables, depends chiefly upon the habitual power of prolonging the ſounds of thoſe vowels. As to the three ſhort vowels, which are incapable of prolongation, it will be only neceſſary that they ſhould be taught to give them their due ſounds, by repeating ſyllables which contain them, ſuch as thoſe before

ı ı ı

mentioned, bet, fit, cub. For as theſe vowels never cloſe a ſyllable in our language, it would be found difficult as well as unneceſſary, to pronounce them ſeparately. To theſe vowels I would alſo add two characters which appear in our alphabet, and which I would call not by the names of y w, as is the cuſtom, but *ee oo*; for reaſons which will appear when I ſpeak of diphthongs.

Having maſtered the ſounds of the vowels, the conſonants are next to be repeated in the following manner, placing a vowel before each of them, and not ſometimes before and ſometimes after as is the uſual way, for reaſons which will preſently appear.

Eb ed ef eg ek el em en ep er es et ev ez eth eth eſh ezh ing — In this liſt all the ſimple conſonant ſounds of our tongue are heard, and after them I would place the four letters before-mentioned, founded thus:

c	j	q	x
		ȝ	
ek *or* ſee	edge	qua	eks *or* egz

—by which pronunciation their nature and powers will be ſhewn.

The

The conſonants ſhould then be divided into two claſſes, mutes and ſemivowels. The mutes are thoſe whoſe ſounds cannot be prolonged. The ſemivowels ſuch whoſe ſounds can be continued at pleaſure, partaking of the nature of vowels from which they derive their name. There are ſix mutes, eb, ed, eg, ek, ep, et. And thirteen ſemivowels, ef, el, em, en, er, es, ev, ez, eth, eth, eſh, ezh, ing.

The mutes may be ſubdivided into pure and impure. The pure are thoſe whoſe ſounds cannot be at all prolonged. Theſe are ek, ep, et. The impure are thoſe whoſe ſounds may be continued, though for a very ſhort ſpace. Theſe are eb, ed, eg.

The ſemivowels may be ſubdivided into vocal and aſpirated. The vocal, are thoſe which are formed by the voice; the aſpirated thoſe formed by the breath. There are nine vocal and four aſpirated. The vocal are, el, em, en, er, ev, ez, eth, ezh, ing. The aſpirated, ef, es, eth, eſh. The vocal ſemivowels may be ſubdivided into pure and impure. The pure, ſuch as are formed entirely by the voice. The impure, ſuch as have a mixture of breath with the voice. There are five pure—*el em en er ing*. Four impure—ev ez eth ezh.

Their nature and properties being thus aſcertained, in order to know the manner of their formation, it will be proper to divide them into ſeparate claſſes according to the different ſeats where they are formed, whether the lips, teeth, palate

palate, or noſe; thence denominated, labial, dental, palatine, and naſal.

The labial are four,	eb	ev		
	ep	ef.		
Dental eight,	ed	eth	ez	ezh
	et	eth	eſs	eſh.
Palatine four,	eg	el		
	ek	er		
Naſal three	em -	en -	ing.	

The next care ſhould be to make children pronounce them diſtinctly in the above order, beginning with the labials, the manner of whoſe formation is the moſt eaſily perceived, as it is performed by the lips, and is therefore obvious to the ſight. Here they ſhould be made to obſerve, that eb and ep are formed exactly by the ſame action of the lips, which is by cloſing them and intercepting the voice; and that the only difference between them is, that in forming eb, the lips at firſt only gently touch each other, ſo as not wholly to prevent ſome ſound's iſſuing; and are gradually cloſed till the voice be entirely intercepted, whereas in forming *ep*, the lips are at once ſo forcibly preſſed together, as to prevent the iſſuing of any ſound. Children ſhould therefore be taught to prolong the ſound of the b as much as poſſible by cloſing the lips only gently at firſt, and gradually preſſing them cloſe, as, eb; and to pronounce ep as quickly as poſſible, by a ſudden and ſmart peſſure of the lips, as ep. It will be neceſſary too, in both caſes to obſerve to them, that the ſound of neither of them is complete, or perfectly diſtinct, till the lips after compreſſure, are ſeparated. Thus if I ſay blab, lap, keeping the mouth ſtill cloſed, the ſounds

are

are but half formed, and may eaſily be miſtaken the one for the other; but when I finiſh them by ſeparating the lips, as blab, lap, the ſounds are perfect and diſtinct. Theſe are the only two genuine labial conſonants; that is, entirely formed by the lips; the other two being partly labial, partly dental; that is, they are formed by the application of the under teeth to the upper lip, as ev, ef. Here it is alſo to be obſerved that theſe two letters are formed by exactly the ſame poſition of the organs, and the only difference between them is, that ev, is formed by the voice and breath mixed; ef, by the breath only; as will be immediately perceived by continuing their ſounds for ſome time as ev, where the voice and breath are prolonged together; ef, where the breath only iſſues.

The next in order are the dental, as the ſeat of their formation is neareſt to the lips. In forming ed and et the tip of the tongue is preſſed againſt the gums of the upper teeth, almoſt touching them; and there is no other difference between them, than what was before mentioned with regard to the labials eb and ep, that in the one the ſound can be continued, in the other it cannot. In forming ed, the tongue at firſt only gently touches the gum, and is gradually preſſed cloſer, till the ſound is entirely obſtructed, as ed; whereas in et, the tongue is at once ſo forcibly and cloſely preſſed to the ſame part, that the ſound is inſtantly intercepted, as et. Here too, as in the other caſe, the ſounds are not completely formed till the tongue is removed from the ſeat of their formation; thus if I ſay bad, bat, ſtill keeping the tip of the tongue applied to the gum, the ſounds are incomplete; but in removing

moving the tongue as in bad, bat, they become perfectly distinct: children therefore in learning these letters should be taught to remove the tongue after dwelling upon the sound, ed, as long as they can, and instantaneously after having formed the sound, et.

Eth and eth are formed by placing the tip of the tongue between the teeth, and pressing it against the upper teeth, as eth, eth; and the only difference between them is, what was before observed with regard to ev and ef, that the one is formed by the voice and breath mixed, as eth; the other by the breath only, as eth.

Ez and es are both formed in the same manner, by turning up the tip of the tongue towards the upper gums, but so as not to touch them, and thus the breath and voice being cut by the sharp point of the tongue, and passing through the narrow chink left between that and the gums, are modified into that hissing sound to be perceived in the one, and buzzing noise in the other. Here also the only difference between them is the same as was just mentioned with regard to eth and eth, that, ez, is formed by the voice and breath together; es, by the breath only, ez - es.

Ezh and esh are formed by protruding the tip of the tongue towards the teeth, but so as not to touch them; and thus the voice and breath passing over it through a wider chink, and not being cut by it, on account of its flat position, have not so sharp a sound as es and ez. The same distinction is also observable here, they being both formed by exactly the same position of the

the organs, only ezh is by the voice and breath; eſh by the breath only.

Of this claſs there are but two that in ſtrict propriety can be called dental, and thoſe are th and t̤h, formed by the application of the tongue to the upper teeth; which are not directly concerned in producing any of the other ſounds: but as the ſeat of their formation is cloſe to the teeth, they have obtained the name of dental, to diſtinguiſh them from thoſe whoſe ſeat is farther removed towards the palate, and thence called palat ne.

The firſt of this claſs are el and er, whoſe ſeat of formation lies a little behind that of ed and et. El is formed by a gentle application of the end of the tongue, to the roof of the mouth, a little behind the ſeat of ed; the preſſure muſt be as ſoft as poſſible, ſo that the ſound may not be intercepted, and in this poſition the voice glides eaſily over the ſides of the tongue, which are in a horizontal poſture, in a ſtraight line through the mouth. Er is formed by a vibrating motion of the tip of the tongue between the under and upper jaw, without touching either, and at about the ſame diſtance from the teeth that el is formed.

Farther back towards the palate are formed eg and ek, by raiſing the middle of the tongue ſo as to touch the roof of the mouth, and the only difference in their formation is, that in eg the tongue is not ſo cloſely preſſed at firſt, but that the ſound may continue for a little while, and in ek the voice is wholly intercepted, in the ſame manner as was before mentioned in ed and et;

and

and the ſame care is to be taken in the mode of pronouncing, by dwelling on the former as long as may be, and ſounding the latter as ſmartly as poſſible, as eg, ek. It will be neceſſary alſo to obſerve in this, as in the other caſe, that the ſounds are not completely formed till the tongue is removed from the roof of the mouth; as may be perceived by ſounding them in the different ways; firſt by keeping the tongue in its poſition of forming the letter, as beg bek; next by removing it, as beg bek.

The three conſonant, em, en, ing, make up the laſt claſs called naſal, on account of the ſounds iſſuing chiefly through the noſe. M is formed by cloſing the lips much in the ſame manner and degree as in eb, with this difference, that the voice thus ſtopped at the lips, is permitted to paſs through the noſe.

En is formed much in the ſame ſeat and by a like application of the organ as el, only there is more of the tongue and more cloſely applied to the roof of the mouth, ſo as in a great meaſure to ſtop the voice from iſſuing through that paſſage, and to force the greater part of it back through the noſe.

Behind this, much in the ſame ſeat and ſame diſpoſition of the organs as in forming the ſound eg, is produced the ſound ing, by raiſing the middle of the tongue to a gentle contact with the palate, ſo as that part of the voice may iſſue through the mouth, and the remainder be forced back through the noſe.

I know that the deſcription I have given of the manner in which each conſonant is formed,

is

is not likely to reſt upon the minds of my hearers from one reading only; I ſhall therefore in aid of this, point out the way, by which, with a little pains and attention, every one may make himſelf maſter of it, and be able to inſtruct others how to place their organs ſo as to produce theſe ſeveral ſounds fully and diſtinctly. It was for this reaſon that I recommended the ſounding of all the conſonants with a vowel preceding them; becauſe in the uſual way of pronouncing much the greater part of them, with a vowel after them, there is no time to make any obſervation upon the manner of their formation, the organs being always left in the poſition neceſſary to produce the ſound of the vowel which is the laſt: thus in pronouncing be de ge ve, the organs are always found in the ſame poſition, that which belongs to the ſound ee—but in pronouncing them thus, eb, ed, eg, ev, we may keep them as long as we pleaſe in the poſition neceſſary to the formation of thoſe ſounds, till we can with accuracy determine what it is. In this way we ſhall find that in ſounding *eb*, the lips are gently preſſed together, but not ſo as ſuddenly to cut off the ſound, which continues a little while; whereas in ſounding *ep*, the lips are by a rapid junction preſſed togeth r ſo cloſe, as inſtantaneouſly to cut off all ſound. In ſounding *ed*, we ſhall find in like manner, that the tip of the tongue is preſſed gently againſt that part of the gum which immediately touches the upper teeth, in ſuch a way as to continue the ſound a little while; and in forming *et* we ſhall find that the action and poſition of the tongue are exactly the ſame, only more rapidly performed, ſo as at once to cut off all communication of the voice. And ſo on of the reſt. Whoever will take the trouble of going through all the conſonants in this way,

way, may in a ſhort time with due attention be thoroughly maſter of the mode of their formation.

Now let us ſee what good conſequences will follow from teaching the rudiments of ſpeech after this manner.

In the firſt place children would be taught much ſooner to pronounce their alphabet in this way, as they who are ſlow in catching ſounds by the ear, would be made to utter them as ſoon as they could be ſhewn, the proper poſition of the organs to form them. This is what I can affirm upon repeated experiments, for I never yet found a child, whoſe organs had arrived at ſufficient maturity, that I could not make pronounce all the ſounds in our tongue diſtinctly in the ſpace of a month, which in the common way might coſt them a year or two. And what is ſtill more extraordinary, I have had many occaſions to try the ſame experiments upon perſons advanced in life, and never found an inſtance of any that could not in a ſhort time be made to pronounce certain letters, which they had never before ſounded in their lives. Nothing retards the progreſs of children ſo much in their endeavours to articulate as the preſent mode of teaching the alphabet in that confuſed order, into which chance had originally thrown the letters; for many contiguous letters as they now lie are performed in ſuch different ſeats, and with ſuch different exertions of the organs as for a long time to baffle all the efforts of the noviciate tongue. Whereas if we follow the order of nature, beginning with the labials, and ſo proceeding through the dentals, to the palatines, the work will be accompliſhed

to the palatines, the work will be accompliſhed with eaſe and certainty. That this is the natural order, and that the lips are the firſt organs of ſpeech exerted by children, may be known from this, that the words papa, or baba and mama are the terms uſed by children for father and mother in almoſt all the languages of the world. Nor is there any other way of accounting for this univerſal practice, but the general obſervation of the facility with which children pronounce thoſe ſounds, before they can utter any of the reſt: and whoever attends to the firſt endeavours in children to articulate, will find that the words they aim at contain one of the three labials *b p* or *m*. And indeed the reaſon of this is obvious; for as the lips are the only organs employed in the formation of theſe, they muſt be ſuppoſed from their continued action in taking in food to be ſtrong and fit for uſe, long before the other pincipal organ of ſpeech, the tongue. Accordingly we find that a long interval ſucceeds between their uttering ſounds of th s nature and any others. The cutting of the teeth afterwards gives employment and exerciſe to the tongue, and thus prepares and fits it for action; which is exerted at firſt in the eaſieſt and ſimpleſt way, by applying the tip to the upper gums, an action to which it was long accuſtomed from the pain felt there while the teeth were producing, and thus the ſounds *d* and *t* are produced. Accordingly we find that da and ta, or the ſame ſounds doubled, as dada tata, are the firſt uttered after the labial. The palatine requiring a withdrawing of the tongue, an action to which it had not been accuſtomed, and an application of different parts of it to different places, as being the moſt difficult, are the laſt attempted by them, and the laſt which they maſter. Accordingly

we

we find that when they are urged too ſoon to pronounce words containing any of thoſe letters, they either wholly omit them, or change them for others which they were able to pronounce before. Thus for lady, they either ſay ady or dady; for coach, toach; for go, do—and ſo on. The letter *r* requiring a vibrating motion of the tip of the tongue between the jaws, without application to any part, is the moſt difficult of all ſounds, and that in which we find the greateſt number deficient. Now from this method of permitting children to attempt all words alike, before they can pronounce all the letters, habits are often contracted which are never afterwards to be changed. The only way to prevent this, is, never to urge them to attempt any word containing any letter which they cannot firſt diſtinctly ſound by itſelf; on the contrary, as far as you can, to diſcourage them from making the attempt. In this way they will get a diſtinct articulation; which is the foundation of good ſpeech, and which if it be not laid in the firſt ſimple elements with the utmoſt care and exactneſs, Quinctilian, one of the beſt judges of antiquity, does not ſcruple to pronounce, that whatever ſuperſtructure you may attempt to raiſe on it muſt fall.

In this way alſo the foundation will be laid for meaſure and proportion in ſounds, the ſource of grace and harmony in ſpeech. For by accuſtoming them to prolong the ſounds of vowels that will admit of it, and of the ſemivowels, they will be able to do it with eaſe where it is proper; whereas, in general, people are taught to pronounce all the letters in an equal ſpace of time, and from habit are not able to prolong the ſound of any. With theſe all ſyllables being put upon a par, the beauty ariſing from the obſervation

obſervation of a due proportion between long and ſhort, is utterly loſt; and not only ſo, but they are apt to fall into ſuch a rapidity of utterance, as to be very indiſtinct and often unintelligible.

Though I have all along conſidered this as a method propoſed for the better inſtruction of children from their firſt attempts to articulate, yet it is equally ſuited to the adult. Whoever has contracted any bad habits in utterance, has no way to get rid of them, but by recurring to the ſource. He muſt return to his alphabet, and be able to pronounce all the letters with exactneſs in their ſimple and ſeparate ſtate, before he will be able to do it in their ſeveral combinations. There are not many who upon trial will not find themſelves defective in this reſpect. There are few who will not find it difficult at firſt to prolong the ſounds of the vowels and ſemivowels; and a much greater number who are defective in ſounding the mutes properly. For though they give the mutes their due ſound before a vowel, which they were taught to do in repeating the alphabet, yet I have known few that pronounce them with exactneſs when they finiſh a ſyllable. I have ſcarce found any that could, without repeated trials, prolong the ſounds of the impure mutes at all, as *eb ed eg*— or who compleated the ſounds of the pure mutes by ſeparating the organs after their formation in the manner before deſcribed, as *ep et ek*.

Another good conſequence that would follow from teaching the alphabet in this manner, is, that whole countries and counties, that now ſpeak a corrupt dialect of Engliſh, might have their pronunciation in a ſhort time reformed. Let us examine for inſtance wherein the peculiarity of the Welſh conſiſts; and we ſhall find that

that it ariſes from their conſtantly ſubſtituting the three pure mutes in the room of the three impure; and the three aſpirated ſemivowels in the place of the three vocal. Thus inſtead of b or eb, they uſe p or ep; for g or eg, they uſe k or ek; and for d or ed, they employ t or et. For blood they ſay plut; for God, Cot; and for dear, tear. In the ſame manner in the ſemivowels, they ſubſtitute ef in the place of ev, eſs in the place of ez, eth in the place of eth, and eſh in the place of ezh. Thus inſtead of virtue and vice, they ſay firtue and fice; inſtead of zeal and praiſe, they ſay ſeal and praiſſe; inſtead of theſe and thoſe they ſay, theſſe and thoſſe; inſtead of azure, oſier, they ſay aſhur oſher. Thus there are no leſs than ſeven of our conſonants, which the Welſh never pronounce at all. Now if the difference in the manner of formation between theſe ſeven conſonants, and their ſeven correſpondent ones, were pointed out to them in the way before deſcribed, they might in a ſhort time be taught the perfect uſe of them.

The people of Somerſetſhire pronounce the ſemivowels in a way directly oppoſite to the Welſh. For whereas the Welſh change the vocal into the aſpirate, the people of Somerſetſhire change the aſpirate into the vocal. For father they ſay vather; for Somerſetſhire, Zomerzetzhire; for thin, thin. But to enumerate all the advantages that would reſult from teaching the alphabet in this way, would take up more time than could be allowed in a courſe of this nature. To ſhew the importance of it, it will be only neceſſary to ſay, that without knowing the nature and properties of the ſimple

elements or letters, it will be impoſſible afterwards to diſcern their peculiar beauty and force when united in words; and the expreſſion and harmony ariſing from the combination of thoſe words in ſentences, or their arrangement in verſe. In ſhort, all true critical ſkill in the ſound of language, muſt have its foundation here. This was a favourite ſtudy amongſt the ancients, and men of the greateſt abilities, and dignity in the ſtate, applied themſelves to it with ardour. Meſſala among the Romans got an immortal name, for writing an expreſs treatiſe on a ſingle letter: and the honours of Greece were decreed at the Olympic games to Apollodorus, for having made ſome new diſcoveries in that way. Quinctilian, in recommending a cloſe attention to the ſtudy of the ſimple elements, has this remarkable paſſage; 'Not, ſays 'he, that there is any great difficulty in dividing the letters into vowels and conſonants; 'and ſubdividing the latter into mutes and 'ſemivowels; but becauſe whoever will enter 'into the inmoſt receſſes of this, I may call it, 'ſacred edifice, will find many things not only 'proper to ſharpen the ingenuity of children, 'but able to exerciſe the moſt profound erudi'tion, and deepeſt ſcience.' Such were the ſentiments of the great ancients upon this important article, and thoſe ſentiments were carried into execution. The conſequence of which was, that all the powers of elocution, and all the elegancies of compoſition both in poetry and proſe, were carried to a degree of perfection, unknown in any other age or country in the world. While we are ſo little acquainted with fundamentals, that all we are taught with regard to the elements of ſpeech, is a diſtinction of the letters into conſonants and vowels; and another

diſtinction

diſtinction of the former into mutes and liquids. And even in this diſtinction, a miſtake has been committed in deſcribing the nature of liquids, which are ſaid to have obtained that name from their fine flow and ſmoothneſs to the ear: whereas one of them *r* is the roughest letter in ſpeech; and *m* was conſidered as a diſagreeable ſound, and called the bellowing letter by the ancients, from its reſemblance to the lowing of oxen, and on that account was frequently ſtruck out by an eliſion in the meaſure of Roman poetry. But the true reaſon of the name of liquids aroſe from their property of uniting readily with other conſonants, and flowing as it were into their ſounds.

I ſhall now exhibit at one view a ſcheme of the whole alphabet according to the method above laid down.

Scheme of the Alphabet.

Number of ſimple ſounds in our tongue 28.

	3	1	2	3	2	3	1	1	1
9 *Vowels*,	a	a	a	e	o	o	e	i	u
	hall	hat	hate	here	note	prove	bet	fit	cub.

19 *Conſonants*, eb ed ef eg ek el em en ep er es et ev ez eth ẹth eſh ezh ing.

2 *Superfluous*, *c*, which has the power of ek or es; *q*, that of *ek* before *u*.
2 *Compound*, *j*, which ſtands for edzh—
x, for ks or gz.
1 *No letter*, *h*, merely an aſpiration.

Conſonants divided into Mutes and Semivowels.

6 *Mutes*, eb ed eg ek ep et.
3 *Pure Mutes*, ek ep et.
3 *Impure Mutes*, eb ed eg.
13 *Semivowels*, ef el em en er es ev ez eth ẹth eſh ezh ing.

9 *Vocal Semivowels*, el em en er ev ez eth ezh ing.
4 *Aſpirated*, ef es eth ẹth eſh.

Divided again into.

4 *Labial*, eb ep ev ef.
8 *Dental*, ed et eth ẹth ez eſs ezh eſh.
4 *Palatine*, eg ek el er.
3 *Naſal*, em en ing.

Having examined all the ſimple ſounds in our tongue, I ſhall proceed to the double ſounds or diphthongs.

There is no article in which our grammarians have ſhewn ſuch a want of ſkill in ſounds as that of diphthongs. One of the beſt of them, divides them into proper and improper, in the following manner. A proper diphthong, ſays he, is, where

where both vowels are ſounded, as in aid, hawk. Is it not amazing that any ear could be ſo miſ-

taken as to take theſe ſimple ſounds a^{2} and a^{3} for diphthongs? An improper diphthong is where the ſound of but one of the two vowels is heard, as in head, heart. Here he is right, but it is equally certain that in his inſtances of proper dipthongs, there is only the ſound of one ſimple vowel heard. Heart, aid, and hawk, contain

the three ſimple ſounds, a^{1}, a^{2}, a^{3}.

He then ſettles the number of proper diphthongs thus, ai or ay, au or aw, ee, oo, oi or oy, ou or ow. As in the words praiſe, day; laud, draw; meet, cool; boy, noiſe; thou, now. In the four firſt inſtances here of proper diphthongs, the ear acknowleges nothing but ſimple ſounds; in the words praiſe and day, the

ſound a^{2}; in laud and draw, a^{3}; in meet e^{3}; in

cool o^{3}; ſo that in the whole number there remain only the ſounds oi, as in boy noiſe; and ow, as in thou now, that are genuine diphthongs; and indeed according to the principles laid down by all our grammarians, it would appear that theſe are the only two which belong to our tongue. Thus would the Engliſh ſeem to be poor to the laſt degree, in an article, which contributes above all others, to richneſs of ſound in a language. The Greeks called the diphthongs Euphonoi, or well-ſounding, and their language abounded with them; but not in an equal degree with ours, as I ſhall preſently

ſhew. In the firſt place the ſounds i^{2}, u^{3}, though generally marked by ſingle characters, are in reality diphthongs. In order to ſhew this we

muſt firſt have recourſe to the definition of a dighthong. A diphthong is the union of the ſounds of two vowels in ſuch a way as to make but one articulation or ſyllable. The ſound i[2] is compoſed of the fulleſt and ſlendereſt of our vowels, a[3] and e[3], the firſt made by the largeſt, and the laſt by the ſmalleſt aperture of the mouth. Now if we attend to the proceſs in forming this ſound, we ſhall find that the mouth is firſt opened to the ſame degree of aperture, and is in the ſame poſition, as if it were going to ſound a[3]; but before the voice can get a paſſage through the lips, the under jaw is drawn near to the upper in the ſame poſition as when the vowel e[3] is formed; and thus the full ſound checked by the ſlender one and coaleſcing with it, produces a third ſound different from both, which is the diphthong i[2]. The want of knowing the proper poſition and movement of the organs in producing this ſound, has been the reaſon that few foreigners have been able to attain it. The French have it not in their tongue; but they have one approaching near it, compoſed of a[1] i[3], as in the words vin fin. That it is not the ſame will appear by pronouncing the ſame words in our way, as vin vine, fin fine. Now if they were only told to open their mouths as wide at firſt, as if they were going to pronounce a[3], and then to check the voice by the ſudden motion of the under jaw, to the poſition in which the vowel e[3] is formed, they muſt neceſſarily

ceſſarily produce our diphthong i[2], and this I can aſſert upon repeated experience. The inhabitants of Scotland in general, and many natives of Ireland, ſubſtitute a poor ſounding diphthong in the room of this, compoſed of a[2] e[3], in which the jaws are brought more cloſe, and the ſound conſequently leſs full. Thus for my[2] they ſay *my*, for *fine fine*; and this may eaſily be cured by the following method before mentioned.

The diphthong u[3] is formed of the ſounds e[3] and o[3]; the former ſo rapidly uttered and falling ſo quickly into the ſound o[3], that its own diſtinct power is not heard; and thus a third ſound or diphthong is formed by the junction of the two vowels.

The diphthong oi is formed by a union of the ſame vowels as i[2], a[3] e[3], with this difference that the firſt vowel a[3] being dwelt upon is diſtinctly heard before its ſound is changed by its junction with the latter vowel e[3]; as oi, boy, noiſe. This diphthong is generally marked in our tongue by the characters oi, or oy, which makes people imagine that it is really compoſed of the ſounds which thoſe letters repreſent; whereas the ear evidently perceives that it is a[3] not o which is the firſt ſound, and e[3] not i[2] which

is the laſt. But the truth is that having no peculiar letters in our alphabet to mark the ſounds a^{3} and e^{3}, their powers were transfered in a manner ſomewhat arbitrary to different vowels; and this ſhonld make us, in judging of the true formation of the diphthongs, attentive not to the letters which repreſent them to the eye in ſpelling, but to the real ſounds offered to the ear.

The diphthong ou is compoſed of the ſounds a^{3} and o^{3}—and is formed much in the ſame manner as i^{2}; the mouth being at firſt in the poſition of ſounding a^{3}, but before it is perfected, by a motion of the under jaw, and lips to the poſition of ſounding o^{3}, the firſt ſound a^{3} is checked and blended with the latter o^{3}.

Out of theſe four diphthongs there have been two diſcovered which have hitherto been concealed under the diſguiſe of ſimple vowels. But what ſhall we ſay to the large tribe yet remaining, not leſs than nineteen in number, which our ſagacious grammarians have never yet been able to find out? In order to ſhew the cauſe of this extraordinary blindneſs in them, it will be neceſſary to obſerve, that we find in our alphabet two characters called y and w, which exceedingly puzzled our early grammarians, in conſidering to what claſs they ſhould be referred. At laſt Wallis, who writ ſome what more than a century ago, and whoſe grammar, except where he treats on the article of ſounds, is one of the beſt that has been produced on our language, determined

mined that they were of an amphibious kind, being ſometimes vowels, and ſometimes conſonants; vowels when they ended a ſyllable, conſonants when they began one: and this wiſe determination has been adopted by all grammarians from his days down to our own, as is to be ſeen in Johnſon, the author of the late Engliſh grammar and dictionary. So groſs an abſurdity could never have paſſed upon any, but ſuch as were blinded by literary vanity, ſo far as to think that ſkill in letters of courſe produced ſkill in ſounds. Ought it not to have ſtruck them, that it is the very nature of a conſonant, that its ſound ſhould be diſtinctly perceived, in union with every vowel, either before or after it; and when they could produce no ſuch ſound after any vowel, ought they not to have concluded that they could not poſſibly be conſonants? The truth is, their perplexity ſeems to have ariſen more from the names given to thoſe letters, y and w, than any thing elſe; for had they been called, as they ſhould have been $\overset{ee}{e}$ and $\overset{oo}{o}$, which marks their true powers, there could have been no doubt about them. It is to be here obſerved, that by adopting the Roman alphabet, we had but five marks for the nine vowels which were in our tongue, and among others the vowels $\overset{ee}{e}$ and $\overset{oo}{o}$ had no peculiar characters to repreſent them; on this account the *w* was preſerved from the Saxon to ſtand for the one, and the Roman *y* was appropriated to the other uſe. And the neceſſity for appropriating two characters to thoſe ſounds will appear when we conſider that it is with one of thoſe ſounds that almoſt all the diphthongs in

our tongue commence; for except the three before deſcribed beginning with ^{3}a, all the reſt commence with ^{3}e or ^{3}o. W-or ^{3}o forms a diphthong with every one of our vowels—As for inſtance—

waft	wage	wall
wed		weed
wit-	woe-	woo-
word		

Y- in like manner with almoſt all. As

yard	yore	yawl
yet		yield
yon	yoke	youth
	young	

Almoſt all the French diphthongs too commence with theſe ſounds, though not marked as with us. Inſtead of our w, they make uſe of ou, which is pronounced by them ^{3}o. Thus the affirmative *oui*, yes, is individually the ſame ſound with our pronoun *we*. And inſtead of our y they make uſe of their vowel ^{2}i always ſounded by them ^{3}e. But to prove experimentally that theſe two letters are only marks for ^{3}e and ^{3}o, we need only examine the poſition of the organs when we are about to ſound them in conjunction with a vowel, and we ſhall find, that with regard to the *w*, the lips muſt neceſſarily be in the poſition of forming the ſound ^{3}o. And if we begin with ſounding the two vowels ſeparately at firſt, and afterwards bring them gradually cloſer together, till they coaleſce, we ſhall perceive the whole

whole proceſs diſtinctly, and find that the ſound ſought for muſt neceſſarily be produced; as in the word Wall for inſtance—

3 3 3 3 3 3 3
o - - - a o - - a - o - a - oa ll

In like manner in ſounding the word Yawl, we ſhall find that the organs muſt at firſt be in the

1
poſition of producing the vowel y—

1 3 1 3 1 3 3
y - - - a y - - a y - a yawl

And to ſhew of what conſequence it is to give letters right names, expreſſive of their true powers, a remarkable inſtance is offered in the French, when they learn Engliſh; none of whom can pronounce properly any of the diphthongs formed by *w*, which they change to the ſound of the conſonant v-; for wall they ſay vall, for what vat-; as vat is that? And the reaſon is, that as the name of the letter *w* does not at all direct them in its ſound, they take their notion of it from the eye, which ſees in the form of that letter two vees or u conſonants intermixed, and therefore they appropriate that ſound to it.

3
Whereas were this letter called o, and were they told that it anſwered exactly to the power

3
of their ou or o, nothing would be ſo eaſy to them as to pronounce theſe ſounds, having ſeveral of thoſe diphthongs in their own tongue. If they were only once told that our pronoun *we*, was the ſame ſound as their affirmative *oui*, the w ſtanding for the ſame ſound as their ou, they

3
would never call it ve inſtead of we, nor miſtake it in its union with any other vowel. And as a farther proof how much the want of the true name contributes to miſlead them in this letter,

it

it is worthy of obſervation, that they never make any miſtake in the diphthongs formed by y; as that letter has its true ſound with them in repeating their alphabet, being properly called by them
2
y or y grec.

Thus have I vindicated our tongue from a charge brought againſt it, and which has been given up by all our grammarians, I mean its poverty in diphthongs; for upon their principles it is certain we could claim but two of the genuine kind. And yet I have made it evident, that we have at leaſt twenty-three; a richneſs in which perhaps the Engliſh exceeds all other languages. It is allowed that there are no ſounds ſo pleaſing, or that ſatisfy the ear ſo much, as thoſe of diphthongs; but, in order to anſwer this end, it is neceſſary that they ſhould be properly pronounced, giving them their due fulneſs and extent. Children ſhould therefore be taught to dwell ſome time upon that vowel of the diphthong which will admit of it. In ſome, the firſt vowel is to be prolonged, as oi- where the ſound
3 2
a is prolonged and cloſed with y ſhort. In others, the latter ſound is to be prolonged, and the firſt rapidly paſſed over, as i-. If this be not attended to, the diphthongs may be reduced almoſt to the ſtate of ſimple vowels, and loſe much of their peculiar beauty.

Having conſidered the nature of our ſimple ſounds and diphthongs, I ſhall now proceed to make ſome obſervations upon ſyllables.

As a letter is a ſimple ſound, which cannot be divided into other ſimple ſounds; ſo a ſylla-

ble

ble is an articulate ſound, which cannot be divided into other articulate ſounds, excepting when formed by a diphthong. Every vowel is an articulate ſound, and can of itſelf form a ſyllable; but the firſt, or ſhort vowels, ſeldom form ſyllables of themſelves, except the particle *a*, as a man, a houſe. The ſecond and third, or the long vowels, and diphthongs, form ſyllables without the conjunction of conſonants. A ſyllable can have but one vowel, or diphthong, by its definition; but it may contain four, or even five conſonants, whoſe ſounds may be diſtinctly perceived.

In ſyllables, as in letters, two things are chiefly to be conſidered; quality, and quantity. The quality is to be conſidered in a twofold manner; either with regard to ſweetneſs and harſhneſs; or ſtrength and weakneſs. With regard to ſweetneſs, the union of the long vowels and diphthongs, with the ſemivowels, forms the moſt pleaſing ſounds; and their different value, with reſpect to each other, may be eſtimated by the rank of their component letters, which has already been ſettled. While the union of the ſhort vowels with the mutes, and the liquid *r*, form the harſher and leſs pleaſing ſyllables. The different intermixture of theſe, that is, of the long vowels and diphthongs with mutes; or of ſhort vowels with ſemivowels, compoſe an infinite variety of ſounds of different degrees of ſweetneſs, according to the nature and predominance of the letters which form them.

Their ſtrength and weakneſs alſo depend upon the ſame principle, only with a reverſal of the rule. Thoſe which contribute moſt to ſweetneſs, are inferior to their oppoſites in ſtrength. Thus the

the ſhort vowels in union with the mutes, and aſpirated ſemivowels, and the liquid *r*, form the moſt forcible ſounds; while thoſe compoſed of the long vowels and ſemivowels, are inferior in ſtrength, though ſuperior in ſweetneſs. Their ſtrength depends upon a ſudden and more forcible impetus of the breath and voice, which is the caſe of the ſhort vowels preceding the mutes, and aſpirated ſemivowels. Their ſweetneſs, which takes off from their ſtrength, upon the more equable flow of the voice, which is the caſe of the long vowels and diphthongs, either ſeparately ſounded, or in their union with ſemivowels.

As the blending of vowels in diphthongs gives the greateſt ſweetneſs to ſyllables, ſo the union of two or more conſonants in one ſyllable gives the greateſt ſtrength. And the union of thoſe ſounds is at the ſame time more grateful to the ear, when the conſonants mix eaſily, than ſimple ſounds, in the ſame manner as diphthongs are more pleaſing than ſimple vowels. This gives a greater value to ſyllables, in the ſame way as gold is eſtimated above ſilver, becauſe the weight is ſo much greater in the ſame ſolid contents.

Perhaps there is no language in the world ſo happy in this reſpect as the Engliſh; as I ſhall have occaſion to ſhew when I come to treat of words. The Greeks began many ſyllables with two, and ſometimes three conſonants, but ſeldom concluded any with more than one. The Romans began few of their native ſyllables with more than a ſingle conſonant, and ſeldom concluded them otherwiſe. The advantage which a contrary conduct has given our's over thoſe two

celebrated

celebrated languages, ſhall be pointed out hereafter.

As to the other property of ſyllables, that of quantity I ſhall defer ſpeaking of it till I come to the article of poetic numbers.

In teaching ſyllables the preſent method of taking the letters as they lie in alphabetical order, ſhould by no means be followed; but children ſhould be taught according to the natural order of the conſonants, as they have been divided into their reſpective claſſes, beginning with the labial, thence proceeding through the dental to the palatine. Great care ſhould be taken to make them complete the ſounds of the final mutes, ſo that they may be rendered perfectly diſtinct, in the manner before deſcribed; and they ſhould be made to dwell ſometime upon the ſounds of the ſemivowels. In uttering the ſyllables there cannot be too much attention paid, to prevent their falling into any peculiar tone or cant which they are always apt to do without ſuch caution. The ſyllables ſhould be pronounced in neither a higher nor lower pitch of voice than they uſe in common diſcourſe; only they ſhould be delivered with more force, or a greater degree of loudneſs, which will help to ſtrengthen the voice. And, in dwelling upon ſyllables, care ſhould be taken that it ſhould only be the ſame note prolonged, and not changed to any other. The reaſon of which precautions will hereafter appear.

When they come to unite ſyllables together, ſo as to form words, they ſhould not be ſuffered to do it according to the abſurd fantaſtick mode of ſpelling hitherto laid down and practiſed; but

but they ſhould be taught to take in all the letters into the ſame ſyllable, which are kept together in utterance; which, ſurely, is the moſt obvious and rational method. Thus the words, habit, widow, rather, ſhould not be divided into the uſual way, ha-bit, wi-dow, ra-ther; but hab-it, wid-ow, rath-er. This rule of dividing ſyllables, is ſo plain and manifeſtly proper, that nothing but a total neglect in this, as in almoſt all other articles, of preſerving any analogy between writing and ſpeech, could have prevented its taking place.

There is another very improper diviſion of ſyllables in general uſe in all ſuch words where the letter i precedes a vowel in the ſame ſyllable, ſuch as *queſtion*, beſtial, region; or the vowel e, as in righteous, courteous. For, in all inſtances of this ſort, theſe vowels coaleſce in Engliſh, and form diphthongs, ſo as to make but one ſyllable. Whereas in the uſual mode of dividing them they ſeem to form two. Thus, inſtead of queſ-ti-on, beſ-ti-al, righ-te-ous, they ought to be divided into two ſyllables only, as, queſ-tion, beſ-tial, righ-teous, in the manner in which they are pronounced, and always uſed in metre. The French indeed in all words of this ſpecies divide the vowels from each other in pronunciation, and make two ſyllables inſtead of one, and therefore they are right to ſeparate them in ſpelling.

LECTURE II.

HAVING treated in my former Lecture of letters and ſyllables, I ſhall now proceed to conſider words.

As ſyllables are compoſed of letters, ſo words are compoſed of ſyllables; yet a ſingle letter may form a ſyllable, and a ſingle ſyllable a word. Every articulate ſound is a ſyllable, and every vowel is an articulate ſound; therefore every vowel can by itſelf form a ſyllable: but no conſonant can form a ſyllable, unleſs in conjunction with ſome vowel, from which property they have obtained their name. As the nature of ſyllables depends upon the nature of the letters whereof they are compoſed, ſome coaleſcing with eaſe, and others not mixing without difficulty; ſo the nature of words depends upon the ſame principles; and they are ſmooth or harſh to the ear, in proportion as each ſubſequent ſyllable is with eaſe or difficulty pronounced after each preceding one. Their ſtrength or weakneſs alſo evidently depend upon thoſe properties in their component ſyllables.

Beſide theſe properties in words, of ſweetneſs or harſhneſs, ſtrength or weakneſs, there is another

another quality to be attended to, which is, expreſſion; or the peculiar aptneſs of ſome words to ſtand as ſymbols of certain ideas preferably to others. And this aptneſs ariſes from different cauſes: the firſt and moſt ſtriking is that of imitation; from which proceed thoſe that may be called mimical ſounds; ſuch as the baa of ſheep, the hiſs of ſerpents, the mew and purr of cats, the howl of the wolf, the bray of an aſs, the whinny of a horſe, the kaw of the crow, the cooing of doves, the croak of the raven, the name of the cock, from the noiſe made by that bird, whence its name, it is ſaid, is almoſt univerſal in all languages; and many others of the like kind. Such words contain a power of expreſſion from a natural reſemblance, which can never belong to ſigns merely inſtituted. After theſe mimical words, whoſe whole ſounds are nearly the ſame with thoſe formed by the ſeveral animals from which they were taken, there is another claſs which bears a fainter reſemblance, merely from ſome letters contained in them, which were borrowed from the animal world. Thus among the vowels the a[3] was borrowed from the crow, the a[1] from the goat, the a[2] from the ſheep, the o[3] from the dove, the o[2] from the ox, the ow from the dog, &c. Of the conſonants, we borrowed the B from the ſheep, K from the crow, M from the ox, R from the dog, S from the ſerpent, th from the gooſe. We have alſo ſounds reſembling thoſe made by inanimate objects. Thus F is like the ſound of winds blowing through certain chinks. V is the noiſe made by ſome ſpinning wheels when rapidly moved. Sh is the ſound made by ſquibs and

and rockets previous to exploſion. S by the flight of darts. Ng by a bell. Theſe alſo may be referred to the imitative or mimical claſs.

All ſounds too made by the colliſion of bodies, find letters in the alphabet peculiarly fitted to be their repreſentatives. Theſe ſounds are ſtrong and weak, clear or obtuſe, long or ſhort; and theſe properties have been already ſhewn to exiſt in the letters, according to their ſeveral claſſes. Thus the mutes and ſhort vowels are beſt fitted to expreſs ſhort ſounds; the ſemivowels and long vowels, ſuch as are of any continuance: the pure ſemivowels the clear, the mutes the obtuſe ſounds: the aſpirated letters the ſtrong, the ſimple the weaker ſounds. Thus the words *pat*, *tap*, *ſlap*, expreſſing ſhort and quick ſounds, end in mutes preceded by ſhort vowels; whereas the *toll* of the bell, expreſſive of a continuing ſound, conſiſts of a long vowel and a ſemivowel. To this claſs alſo may be referred the murmuring, purling, bubbling, gurgling of waters. All words of theſe ſeveral kinds being repreſentatives of ideas that come into the mind through the ear, may have a natural reſemblance to their archetypes from a ſimiliarity of ſound: but there is alſo an expreſſive power in words which repreſent ideas that come into the mind through the other ſenſes, and which, though from the nature of things they cannot have the leaſt ſimilarity to thoſe ideas, yet have a certain congruity with them, which makes them fitter to repreſent thoſe ideas than words of a different conſtruction. To confirm this by examples. The words beginning with the conſonants *ſtr*, ſignify force, and generally exertion of force. As ſtrong, ſtrength, ſtrive, ſtride, ſtruggle, ſtrain, ſtretch, ſtrenuous, ſtreſs, ſtrut, &c.

Here

Here we are to obſerve that in this combination of conſonants, the firſt letter is formed by the ſharp force of the breath in a hiſſing ſound, which is interrupted by a pure mute *t*, that borrows its ſound not from a vowel but the ſemivowel *r*, with which it unites itſelf with difficulty, and therefore occaſions the harſh ſound of that roughest and ſtrongeſt of our conſonants to be heard in its full force. This powerful ſound therefore, which requires a ſtrong exertion of the organs of ſpeech, is well ſuited to expreſs ideas of force exerted.

When the *r* is omitted, and *ſt* only begins a ſyllable, it is ſtill expreſſive of ſtrength, but in a leſs degree, and without ſo much exertion. As, ſtand, ſtay, ſteady, ſteadfaſt, ſtout, ſturdy, ſtick, ſtiff, ſtop, ſtubborn.

Thr- marks a violent motion; as in the words throw, thruſt, throb, throng, &c. In this combination the conſonant th formed by an effort of the thickened breath, puſhes out the ſound of the *r* with uncommon force.

Sw marks a ſilent agitation, or a gentler and more equable motion. As in the words ſwim, ſwing, ſwift, &c. Here motion is marked by the letter *s* formed by the breath, but it has not the ſharp hiſſing ſound as in the former caſe, when it preceded the mute *t*, flowing here eaſily into the vowel *w*, which melting alſo into another vowel, and forming a diphthong, qualifies the conjunction to expreſs gentle or equable motion.

Sp- denotes a diſſipation or expanſion, and generally a quick one; as ſpit, ſputter, ſpatter, ſpill, ſpread, ſpring, ſprinkle, ſplit, ſplinter, ſparkle. In this combination the ſharp hiſſing ſound of the letter *s*, is ſuddenly ſtopped by an entire cloſing of the lips in forming the labial *p*,

and

and then burſts out again with great force upon the ſudden ſeparation of the lips in forming the *p*, and rapidly proceeds till it unites with the next accented letter, and if that be a pure mute, till the word be finiſhed. As in, ſpatter, ſpatterer, ſputter ſputterer.

In the word ſparkle, *ſp-* denotes diſſipation; *ar-* an acute crackling; *k-* a ſudden interruption; *l-* a frequent iteration. Whoever has the curioſity to examine many other of the fore-mentioned words in the ſame way, will find that every letter in them, contributes to their expreſſive power.

Sl- denotes motion, but of a more equable kind, as ſlow, ſlide, ſling, ſlip. Here the motion given by the *s-* is ſmoothed by the ſweeteſt of liquids.

Aſh- this termination of a ſyllable indicates ſomething acting more nimbly and ſharply; as claſh, flaſh, gaſh, craſh. But

Uſh- implies ſomething acting forcibly, though not with ſuch nimbleneſs or ſmartneſs; as cruſh, ruſh, guſh, fluſh, bluſh, puſh. The cauſe of the different expreſſion in theſe two is, that the open vowel *a*, forms the firſt ſyllables, the obſcure *u*, the ſecond. And the conſonant *ſh*, formed by an effort of the thickened breath, is well calculated to expreſs exertions of action in both.

Ing- implies the continuation of a motion or tremor, at length indeed vaniſhing, but not ſuddenly interrupted; as in ſwing, ſing, fling, ſting. Whilſt the termination

Ink-

Ink- cloſing with a pure mute, indicates a ſudden ending; as in clink, blink, wink. The firſt *ing-* being borrowed from the ſound of a bell, whoſe noiſe continues long after a ſtroke, is naturally fitted to expreſs the firſt ideas; the other, *ink-* borrowed from the clinking of metal, the latter. If there be an *l* added to theſe terminations, there is implied a frequent iteration of the acts; as in gingle, tingle, mingle; tinkle, ſprinkle, twinkle. But ſtill the acts expreſſed by *ing*, are not ſo ſudden or evaneſcent as thoſe by *ink*. Jingle exqreſſes a longer duration, as well as ſomething more forcible, than tinkle; mingle than ſprinkle; tingle than twinkle

This expreſſiveneſs of words is every where to be found in our tongue. Such as, ſqueek, ſqueel, ſquall, ſcream, ſhriek, ſhrill, ſhrivel, hiſs, jar, hurl, whirl, yell, harſh, burſt, patter, ſpatter, crackle, and numberleſs others. On which account Wallis declares that he was not acquainted with any language comparable to the Engliſh in this reſpect; and he was certainly maſter of a great number. Dr. Johnſon, on the other hand, in quoting Wallis's remarks on this head, ſays, that they are ſuch as perhaps might in every language be enlarged without end. Yet ſurely in the very conſtitution and genius of our tongue, it may be ſhewn that we neceſſarily have advantage over the Greek and Roman in this reſpect. They wanted ſeveral of our ſemivowels, which are powerful and expreſſive ſounds; and moſt of the combinations of conſonants at the concluſion of ſyllables and words, above quoted, as well as thoſe formerly mentioned, under the head of ſyllables, were unknown to them: and yet

yet it is in theſe combinations chiefly that the expreſſive power reſides.

But there is another reaſon drawn from the nature of the different tongues, that ours muſt have the preference in this reſpect; becauſe their languages were declined, ours undeclined. Suppoſing therefore an equal number of words originally as expreſſive as thoſe in ours, yet thoſe words in their ſeveral changes paſſing through the declenſions or conjugations, and having their terminating ſyllables rendered conformable to all of the ſame claſs, muſt loſe a great deal of the expreſſion belonging to the primitive word; whereas ours remain always the ſame, except in a few inſtances where there is the addition of a ſingle letter.

It is well known with regard to the two modern languages held in chief eſtimation, I mean the Italian and French, that the Italians conſulting ſoftneſs and ſweetneſs of ſound, more than ſtrength and expreſſion, have induſtriouſly avoided double and treble conſonants in the formation of their ſyllables; and the French have carried the matter ſo far, that in reading they never ſound the final conſonant of a word at all; as it is always mute before a following word beginning with a conſonant, and is tranſferred to the firſt ſyllable of the next word when it commences with a vowel. They plume themſelves upon this as a piece of reformation that has turned out much to the advantage of their ſeveral tongues; and are apt, to charge ours with barbariſm on account of the number of conſonants that ſtill are retained in our ſyllables. But in making this charge, they, in many caſes, judge by the eye, not the ear. Several of our

ſimple

ſimple ſounds being marked by two letters, are counted as ſuch by them, though in reality they have the power only of one; ſuch as the two ſounds of our *th*, that of *ſh*, and *ng*. The conjunction of *gh*, which make ſuch an uncouth figure to a foreign eye, is always ſilent, except when it takes the ſound of *f*; and in the junction of *gn* in one ſyllable the *g* is always ſilent; with many more of the ſame nature. Through the want of enquiring into the true genius and powers of our own tongue ourſelves, we are too apt to admit whatever criticiſms foreigners are pleaſed to make on our language, and to acquieſce under whatever cenſures they throw out. Nothing is more common than to hear natives of this country acknowleging the juſtneſs of the charge which foreigners make againſt the Engliſh tongue, that of abounding too much in conſonants; and yet upon a fair examination it would appear that we have no more than what contribute to ſtrength and expreſſion. If the vowels be conſidered as the blood, the conſonants are the nerves and ſinews of a language; and the ſtrength of ſyllables formed of ſingle conſonants, like ſingle threads, muſt be infinitely inferior to ſuch as have ſeveral as it were twiſted together. On ſuch an inquiry it would be found that probably in no language in the world, have the vowels, diphthongs, ſemivowels and mutes, been ſo happily blendid, and in ſuch due proportion, to conſtitute the three great powers of ſpeech, melody, harmony, and expreſſion. And upon a fair compariſon it would appear, that the French have emaſculated their tongue, by rejecting ſuch numbers of their conſonants; and made it reſemble one of their painted courtezans, addorned with fripperies and fallals. That the German,

German, by abounding too much in harſh conſonants and gutturals, has great ſize and ſtrength, like the ſtatue of Hercules Farneſe, but no grace. That the Roman, like the buſt of Antinous, is beautiful indeed, but not manly. That the Italian has beauty, grace, and ſymmetry, like the Venus of Medicis, but is feminine. And that the Engliſh alone reſembles the ancient Greek, in uniting the three powers of ſtrength, beauty, and grace, like the Apollo of Belvedere.

But all the powers of ſound muſt remain in a ſtate of confuſion, or impenetrable darkneſs, while the cuſtom continues of applying ourſelves wholly to the ſtudy of the written language, and neglecting that of ſpeech. When the art of reading with propriety ſhall have been eſtabliſhed and produced its effects, a new field will be opened to our writers, unknown to their predeceſſors, for compoſition both in poetry and proſe, which will diſplay in a new light the vaſt compaſs of our language in point of harmony and expreſſion, from the ſame cauſe which produced ſimilar effects at Rome in the writers of the Ciceronian or Auguſtan age. For it was at that period that the Romans firſt applied themſelves to the cultivation of the living language, having before, like us, employed themſelves wholly about the written. How is it poſſible indeed that the compaſs and harmony, whereof an inſtrument is ſuſceptible, can be perceived, if the keys are either touched at random, or only a few ſimple airs played upon it learned by ear.

But to return to my ſubject. I have given many inſtances of the power of expreſſion in multitudes of our words, and ſhewn the cauſes

of it. But this power does not reſide in the mere letters which compoſe the words; it depends on the due force given to them in utterance. No letter ſo harſh, which may not be ſoftened; ſo ſtrong, which may not be weakened; and vice verſa. The long may be ſhortened, and the ſhort lengthened. And all this depends upon the management of the voice. I ſhall therefore lay down ſome principles, and from them deduce ſome general rules for the proper pronunciation of conſonants. The ſound of ſome of the conſonants is diſagreeable when continued; of others, not. Of the firſt kind are, *m*, *r*, *s*, *f*, *eſh*, *ezh*, *eth*, *eth*: of the latter, *l*, *n*, *v*, *z*, *ing*. *M*, having its ſound entirely through the noſe, is diſagreeable if it continues any length of time after its formation, as it reſembles more the lowing of oxen, than an articulate ſound. *R*, when continued, is alſo a harſh ſound, like the ſnarling of curs. *S*, is only a hiſs, like that of ſerpents. *F*, prolonged, reſembles the blowing of wind, and like *s* retains no mark of an articulate ſound after it is once formed. *Ezh*, *eſh*, *eth*, *eth*, have too much of the breath in forming them to make their ſound agreeable when continued. The only conſonants therefore that can be prolonged, without offending the ear, are the ſemivowels, *L*, *N*. *eV*, *eZ*, *iNg*.

To confirm all this by inſtances.

If we dwell upon the letter *m*, in pronouncing the words ſom̄e com̄e, inſtead of sŭm cŭm, it offends the ear. This rule is general in unimpaſſioned diſcourſe: but in emotions of the mind, where other notes are added as their marks, the prolonging of thoſe notes, even on the ſound of the *m*, may become pleaſing, by the additional expreſſion which

it

it gives. As in the enthuſiaſm of Phædra, where ſhe ſays—

Come—o'er the hills purſue the bounding ſtag,
Come—chaſe the lion, and the foamy boar,
Come—rouze up all the monſters of the wood;
For there, even there, Hippolitus ſhall guard me.

Where the dwelling on the ſound of the *m* is more beautiful, than if it were pronounced ſhort in the following manner—

Cŏme o'er the hills purſue the bounding ſtag,
Cŏme chaſe the lion, &c.

But it is only in caſes of this kind that this uſe of *m* is to be allowed.

That the ſound of the *r*, if continued, is diſagreeable will be obvious upon pronouncing any words ſo, in which that letter cloſes a ſyllable with the accent upon it. As *for' ſir' ter'rour.* Though it has nothing unpleaſing in it when the accent is on a preceding vowel, by which its ſound is ſoftened; as in the words *fár, bárb, chárm.* The difference which the ſeat of the accent makes, will be made more perceptible, if in the latter inſtances we transfer it to the conſonant; as *far', barb, char'm.* The ſound of this letter is never to be prolonged except for the ſake of expreſſion. As in the following lines of Milton—

——— arms on armour claſhing bray'd
Horrible diſcord; and the madding wheels
Of brazen fury raged.

——————the ſea that parts
Calabria from the hoarſe Trinacrian ſhore.

——————— on a ſudden open fly
With impetuous recoil and jarring ſound,
The infernal doors, and on their hinges grate
Harſh thunder.

In theſe, and the like inſtances, the *r* cannot be pronounced too forcibly. Such as,

The ſcreech owl ſkreeking loud——

The ſhrieks of death through Berkley's roofs that ring,
Shrieks of an agonizing King.

Loud ſounds the ax, redoubling ſtrokes on ſtrokes,
On all ſides round the foreſt hurls her oaks
Headlong; deep-echoing groan the thickets brown,
Then ruſtling, crackling, craſhing, thunder down.

——— the ſtring let fly
Twang'd ſhort and ſharp, like the ſhrill ſwallow's cry.

But in the following lines of Shakeſpeare,

The raven himſelf's not hoarſe
That croaks the fatal entrance of Duncan
Under theſe battlements—

The ſound of the *r* is to be ſoftened, as lady Macbeth, by theſe words, does not mean to convey an unpleaſant idea.

The power of *f*, when preceded by a ſhort *u*, is often expreſſive of the idea; as in the words

bluff,

bluff, gruff, rough, tough, rebuff, &c. and in theſe caſes its ſound may be continued. It ſhould alſo be forcibly pronounced, whenever expreſſion demands it. As—

——— mild was he with the mild,
But with the froward he was fierce as fire.

The five ſemivowels, which are in their own nature agreeable to the ear, when their ſound is continued, are, *l*, *n*, *v*, *z*, *ng*; and of theſe *l* is by far the ſweeteſt. Examples of

L. Swēll the bold note—
Fulfīl your pleaſure—
——— whilſt horror chīll
Thrīlls thro' my veins——
It pūlls my heartſtrings——

Of N.

Cān we then bear, &c.
Begīn then ſiſters of the ſacred well—
——— and add thy name
O ſūn, to tell thee how I hate thy beams.

Of V.

Hāve we ſoon forgot the fatal day?
And can I līve to ſee her rāviſh'd from me?
——— forget! forgīve!
I muſt indeed forget, when I forgīve.

Of Z.

This character ſeldom ends a ſyllable, but its place is ſupplied by *s*, which borrows its ſound.

As,—

As,—It *wās*, but *is* no more. Nor is the continuation of its ſound ſo agreeable as that of the others, there being too much of the breath mixed with it; but it is often very expreſſive. As—

——— the waves
Buz̄zing and booming round my wretched head.
——— with red hot ſpits
Come hiz̄zing in upon them.

Of Ng.

——— then ſpriñgs as broke from bonds---
Who would not ſing for Lycidas---
Wiñgs his ſteep flight———
——— that hill and vallies riñg.

Rules to be obſerved in ſounding the conſonants.

1. None of them are to be prolonged, except when the accent is upon them; which can only happen when preceded by a ſhort ſounding vowel. As, *tell*, *can*, *come*. When a long ſound precedes, the voice muſt dwell on the vowel, and take in the conſonant to the ſyllable in its ſhorteſt ſound, otherwiſe, were they both dwelt upon, the ſyllable would take up the time of two long ſounds, and would therefore ſeem to be two. As vā n̄e rā iñ brā v̄e dā yṡ. This is an article very neceſſary to be attended to by the natives of Scotland, who are apt to prolong the ſound of a ſemivowel after a long vowel.

2. Their ſound is never to be prolonged, except in monoſyllables, or final ſyllables of other words. As,

Swell

Swēll the bold note---
Fulfīl your purpoſe---

But we muſt not ſay,

The ſwēl-ling note
Fulfīl-ling all---
The cān-nons roar, &c.

For this would be to tranſgreſs the fundamental laws of accent (the nature of which ſhall preſently be explained) by ſeparating ſyllables from words to which they belong, and transferring them to the next. Yet, in caſes of emotion, for the ſake of expreſſion, this rule may be tranſgreſſed. As,

O bāl-my breath!
Go bār-barous man!
Buz̄-zing and bōō-ming round my wretched head.

3. Neither conſonant, nor vowel, are to be dwelt upon beyond their common quantity, when they cloſe a ſentence. Thus in this line,

And if I loſe thy lov̄e---I loſe my all---

The ſound of the word *love* may be prolonged, as the ſenſe is not completed; but that of *all*, though equally emphatical, muſt not be continued beyond its common time, as it cloſes the ſenſe. If we tranſpoſe the members of the line, the thing will be reverſed; as thus---

I loſe my āll---if I ſhould loſe thy love.

Here the time is increaſed in the word *all*, and that of *love* reduced to its common quantity.

This

This rule is alſo very neceſſary to be attended to by the natives of Scotland, as the dwelling upon the laſt words of ſentences conſtitutes one material difference between the Engliſh ſpeech and theirs.

4. When conſonants begin a word, or a ſyllable, they muſt be ſounded ſhort; and great care muſt be taken that before their union with the following letter, they be not preceded by any confuſed ſound of their own. This is very diſagreeable to the ear, and is deſtructive of all proportion of quantity in ſyllables, and yet is no uncommon fault. The not attending to this in pronouncing the letter *ſ*, has been the chief cauſe of our language being called by foreigners the Hiſſing Language, though, in reality, it does not abound ſo much in that letter as either the Greek or Roman; the final *ſ*, with us, having, for the moſt part, the ſound of *z*. But if care be not taken early in forming the pronunciation, people are apt to contract a habit of hiſſing before they utter the ſound of *ſ*, at the beginning of ſyllables, as well as of continuing it at the end. As---'*ſo* have I 'ſeen---'*ſoftly* a while---'*ſome* men there are---

Was it for this I 'ſent thee to the pa*ſs*---

That the diſagreeableneſs of this letter ariſes wholly from the continuation of its ſound will appear from repeating properly the following lines, which contain a great number of them, and yet are certainly of a fine melody:

——ſweet

——ſweet remembrance ſooths
With virtue's kindeſt looks his aching breaſt,
And ſwells his ſoul to rapture.

This confuſed ſound at the begining of words is equally diſagreeable in all the ſemivowels; as, l-ove, l-oyal, m-ighty, n-ever, r-ight, th-in. th-oſe f-avour, v-oice, &c.---Upon the whole, after obſerving theſe rules, whenever the power of the conſonants is particularly ſuited to the expreſſion, their ſound ſhould be enforced; when otherwiſe, ſoftened.

Having examined all the component parts of words, I ſhall now enter upon a diſcuſſion of that article, which conſtitutes the very eſſence of words, as diſtinguiſhed from their component letters or ſyllables.

As words may be formed of various numbers of ſyllables, from one up to eight or nine, it was neceſſary that there ſhould be ſome peculiar mark to diſtinguiſh words from mere ſyllables, otherwiſe ſpeech would be nothing but a continued ſucceſſion of ſyllables, without conveying ideas: for, as words are the marks of ideas, any confuſion in the marks, muſt cauſe the ſame in the ideas for which they ſtand. It was, therefore, neceſſary, that the mind ſhould at once perceive, what number of ſyllables belong to each word, in utterance. This might be done by a perceptible pauſe at the end of each word in ſpeaking, in the ſame manner as we make a certain diſtance between them in writing and printing. But this would make diſcourſe diſguſtingly tedious; and though it might render words diſtinct, would make the meaning of ſentences confuſed. They might

alſo be ſufficiently diſtinguiſhed by a certain elevation, or depreſſion of the voice upon one ſyllable of each word, which was the practice of ſome nations, as ſhall preſently be explained. But the Engliſh tongue has, for this purpoſe, adopted a mark of the eaſieſt and ſimpleſt kind, which is called accent. By accent is meant, a certain ſtreſs of the voice, upon a particular letter of a ſyllable, which diſtinguiſhes it from the reſt, and, at the ſame time, diſtinguiſhes the ſyllable itſelf to which it belongs, from the others which compoſe the word. Thus, in the word *hab'it*, the accent upon the *b* diſtinguiſhes that letter from the others, and the firſt ſyllable from the laſt. Add more ſyllables to it, and it will ſtill do the ſame; as, *hab'itable*. In the word, *repúte*, the *u* is the diſtinguiſhed letter, and the ſyllable, which contains it the diſtinguiſhed ſyllable. But if we add more ſyllables to it, as in the word, *rep'utable*, the ſeat of the accent is changed to the firſt ſyllable, and *p* becomes the diſtinguiſhed letter. Every word in our language, of more ſyllables than one, has one of the ſyllables diſtinguiſhed from the reſt in this manner, and every monoſyllable has a letter. Thus, in the word hat', the *t* is accented, in háte, the vowel *a*. In cub', the *b*, in cúbe the *u*. Hence every word in the language, which may properly be called ſo, has an accent; for the particles, ſuch as *a*, *the*, *to*, *in*, &c. which are unaccented, can ſcarce be called words, which ſeems to be implied in the name given to them, and they are the fitter to diſcharge their office by this difference made between them. So that as articulation is the eſſence of ſyllables, accent is the eſſence of words; which, without it, would be nothing more than a mere ſucceſſion

of

of ſyllables. Thus ſimple as the ſtate of the Engliſh accent is, there is no article of ſpeech has occaſioned more perplexity in thoſe who have treated of it, merely by confounding it with the accents of the ancients, which were quite different things. There is no ſubject of antiquity which has more puzzled the literary world, than that of the Greek accents; the marks of which have come down to us with their books, but the uſe of them is utterly unknown. This gave riſe to a controverſy, which was carried on for a great length of time, by ſome of the moſt learned men, in different parts of Europe; but it ended, as moſt controverſies do, when people are not maſters of their ſubject, without producing any thing ſatisfactory to the world upon that head. It was lately revived by a very learned gentleman in England, with no better ſucceſs; for whoever will take the pains of reading Dr. Foſter's Book upon Accents, though he may ſee in it great marks of erudition, and deep-reading, will find himſelf as much in the dark, as he was before. Theſe ſeveral controvertiſts have proved their opponents to be wrong, but none have been able to eſtabliſh what is right. And this aroſe from the ſame cauſe, which I have had occaſion to mention before, that theſe men of letters were treating of a ſubject which regarded ſounds, in which they were unſkilled. Let me now try, without equal pretenſions to literary merit, whether the greater attention which I have given to ſounds, will not enable me to clear away all the difficulties, in which this intricate ſubject has been hitherto involved.

I have ſaid, that the chief reaſon of the confuſion, which has appeared in the writings of all who

who have treated on that ſubject, is, that they did not ſee the difference between the uſe of the ancient and modern accent. Together with the term, they have alſo adopted their definition; whereas in reality they are two things utterly diſtinct. The ancient accents, conſiſted in the elevation, or depreſſion of the voice: the Engliſh accent, in the mere ſtreſs of the voice, without any change of note. Among the Greeks, all ſyllables were pronounced either in a high, low, or middle note; or elſe in a union of the high and low by means of the intermediate. The middle note, which was exactly at an equal diſtance between the high and the low, was that in which the unaccented ſyllables were pronounced. But every word had one letter, if a monoſyllable, or one ſyllable, if it conſiſted of more than one, diſtinguiſhed from the reſt; either by a note of the voice perceptibly higher than the middle note, which was called the acute accent; or by a note perceptibly and in equal proportion lower than the middle one, which was called the grave accent; or by a union of the acute and grave on one ſyllable, which was done by the voice paſſing from the acute, through the middle note, in continuity down to the grave, which was called the circumflex.

Now in pronouncing Engliſh words, it is true that one ſyllable is always diſtinguiſhed from the reſt, but it is not by any perceptible elevation or depreſſion of the voice, any high or low note that it is done, but merely by dwelling longer upon it, or giving it a more forcible ſtroke. When the ſtreſs or accent is on the vowel, we dwell longer on that ſyllable than the reſt. As, in the words, glóry, fáther, hóly.

When

When it is on the conſonant, the voice, paſſing rapidly over the vowel, gives a ſmarter ſtroke to the conſonant, which diſtinguiſhes that ſyllable from others; as, in the words, bat'tle, hab'it, bor'row. Thus we ſee, that the whole difference between the ancients and us, lies in this; that they diſtinguiſhed one ſyllable from the reſt by a change of note upon it; and we diſtinguiſh it equally well, without any change of note, by ſtreſs only. To illuſtrate this, let us ſuppoſe the ſame movements beat upon the drum, and ſounded by the trumpet. Take, for inſtance, a ſucceſſion of words, where the accent is on every ſecond ſyllable, which forms an Iambic movement; the only way by which a drum (as it is incapable of any change of notes) can mark that movement, is by ſtriking a ſoft note firſt, followed by one more forcible, and ſo on in ſucceſſion. Let the ſame movement be ſounded by the trumpet, in an alternation of high and low notes, and it will give a diſtinct idea of the difference between the Engliſh accent, and thoſe of the ancients.

The difficulty of conceiving the uſe of the ancient accents, ariſes from our never having heard any people ſpeak, who had taken the pains to reduce their common mode of utterance, like ſinging, to a muſical proportion: for, ſurely there is nothing in the nature of things, to prevent our modifying the various notes of the ſpeaking voice, by a due proportion, any more than thoſe of the ſinging voice. We know for certain, that the Greeks and Romans did modulate their ſeveral languages in that way, and carried the point to perfection; though in this we do not find they were ever followed by any other

other people. Yet I think I ſhall be able to point out clearly to the moſt common apprehenſion, what the uſe of accents was among the ancients, by an example with which we are all acquainted, I mean the ſpeech of the inhabitants of North Britain; with whom, the three kinds of accents uſed by the Greeks, are conſtantly employed in common diſcourſe, but in an irregular and diſcordant ſtate.

It is indeed the uſe of theſe accents chiefly, which renders the northern ſpeech ſo diſagreeable to the ear; and yet it was to accents, or tones of the ſame nature, that the Greek owed that delightful melody, which captivated the ears of all who heard it ſpoken. The only difference is, that theſe accents or tones, being left wholly to chance among the Scots, are void of proportion, and diſcordant; whereas the Greek accents, being regulated with the utmoſt pains and art, by that nation of Orators, obtained a muſical proportion, which delighted the ear with accordant ſounds. But I am to ſhew you, that the Scots have in conſtant uſe, accents of the ſame nature as thoſe of the Greeks; that is, that every word they utter has a ſyllable diſtinguiſhed by an acute, grave, or circumflex. The beſt way to prove this, and at the ſame time to point out the difference between the Scotch and Engliſh accent, will be, to open a dictionary, and let a Scotchman, who ſpeaks no other dialect but that of his own country, pronounce any number of detached words, ſuch as, *battle*, *borrow*, *habit*, &c. The Scotchman utters the firſt ſyllable, in a middle note, dwelling on the vowel; and the ſecond, with a ſudden elevation of the voice, and ſhort. As b -tlĕ, bāu-rŏ, hā-bĭt. The Engliſhman utters both ſyllables without any perceptible change of tone, and in equal time;

as

as bat'tle, bor'row, hab'it. Shew a Scotchman any polyſyllable, with the ſtreſs on the antepenultima, or laſt ſyllable but two, and you will perceive a low or grave note on that ſyllable, followed by a higher on the next, and ending in a very acute, or ſuddenly elevated note; as in the words polītical, phenōmenon. Shew him any diſſyllable, with the ſtreſs on the laſt, and you will perceive that he always uſes a circumflex on the laſt vowel; that is, he begins the ſound of the vowel in a low note, and finiſhes it in a high one.

As in the words — beſo'̀re — beh'ì'nd — bel'ò'w — They alſo uſe the circumflex on all monoſyllables, except particles; ſuch as, pâſt— bôth---bâll---yês---nô. Whereas an Engliſhman never uſes more than one note, upon one vowel, and therefore is utterly unacquainted with the circumflex. Every word in every ſentence that a Scotchman utters has one of theſe accents belonging to it; which has given riſe to the term canting or chanting, applied to their pulpit elocution; ſo diſguſting to an Engliſh ear, as being at once diſcordant, and quite oppoſite to the genius of the Engliſh tongue. The diſcordance of this chant, ariſes from the abuſe of theſe accents, which are ſo far from being regulated, by the juſt rules of the Greeks and Romans, that for the moſt part they are quite oppoſite to them. Thus, among the ancients, the acute, or high note, was generally placed upon the penultima or antepenultima, where the Scotch place the grave, and ſeldom on the laſt ſyllable, never among the Romans: Whereas every laſt ſyllable in the Scotch is acuted. In the circumflex, the ancients began with an acute, and ended with a grave; the Scots begin with a grave, and end with an acute. The general proceſs of the ancients was, from high to low;

that

that of the Scots, in an oppoſite direction, from low to high. Thus the ſentences of the Scotch always finiſh with a high note, directly oppoſite to all principles of muſic, as well as ſenſe; ſince Nature herſelf ſeems to dictate a fall of the voice to mark that the ſenſe is cloſed; as the ſuſtaining of it, points out that it is to be continued, according to the practice of the Engliſh. Thus, as the laws of the ancient accents, founded upon muſical principles, produced melody; thoſe of the Scotch, which take an oppoſite direction, can produce only diſcord. Beſides, theſe accents of the Scotch have never been ſettled by any rule of proportion. Their degrees of elevation and depreſſion are different in different ſhires and towns, as alſo in the individuals of the ſame place. With ſome, the diſtance between high and low is much greater; and the tranſitions from the one to the other, more ſudden than with others: and they who uſe the more moderate pronunciation, ſuch as the inhabitants of Edinburgh, find their ears as much offended by the tones of the natives of Inverneſs or Glaſgow, as an Engliſhman is with thoſe uſed at Edinburgh. Whereas the proportion between the ancient accents was fixed by a muſical ſcale Dionyſius of Halicarnaſſus informs us, that the acute and grave took in the compaſs of five notes; conſequently the acute was a fifth above the grave, and each of them a third from the middle note: the acute, a third above it, and the grave, a third below it; and the circumflex, paſſed from a fifth above, through a third, to a fifth below; ſo that the diſtinguiſhed notes in ſpeaking, were always thirds and fifths, and conſequently in a muſical proportion.

If it be aſked how it was poſſible that theſe nice

nice proportions could be obſerved in common diſcourſe by a whole people; it may be anſwered that this was a matter not left to chance. When the practice of the beſt orators of Greece, had eſtabliſhed the proportion of theſe accents, obſervation on the pleaſing effects which ſuch proportion produced on the ear, gave riſe to the rules of art; and the children of all the better claſs of people, were regularly taught theſe proportions, at the ſame time that they learned to read, by the ſame maſters who taught the art of ſinging, and playing upon muſical inſtruments: for the uſe of a falſe accent, would have been an unpardonable fault, in any one who attempted to ſpeak in public. This uniformity in the higher claſs, was eaſily transferred, by imitation and cuſtom, to thoſe of an inferiour order. And though poſſibly, they, who had not the benefit of ſuch regular inſtruction, might not be ſo critically exact in the uſe of thoſe accents, as they who had, yet the difference was but ſmall; and we are particularly aſſured, that in Athens, where oratory was at its higheſt pitch, the utterance of the loweſt citizen was as correct, and his ear as pure, as of thoſe of the firſt claſs.

As the Engliſh have but one accent, ſo they have but one mark in writing to point it out; and this mark is one of thoſe uſed in Greek books, as it is pretended, to point out their accents, though in reality they are quite inſignificant. But as if there were ſome fatality, that every thing ſhould contribute to puzzle this ſubject among the learned, our caſually borrowing the mark of the acute accent from the Greek, has

has made them, by an aſſociation of ideas, conſider every accented ſyllable with us, as elevated, or pronounced in a higher note than the reſt. So that had the grave inſtead of the acute been adopted to be our mark, they would upon the ſame principle, have conſidered all thoſe ſyllables as depreſſed, or uttered in a lower note than the reſt. But had we luckily pitched upon ſome mark of our own, which had no ſimilitude to any of the Greek accents, there never would have been the leaſt queſtion about high and low with regard to thoſe ſyllables, and the learned would have fallen in of courſe with the general idea, that of its only marking the ſyllable on which the ſtreſs of the voice is to be laid. For I think I may appeal to all my hearers, whether upon any diſpute about the pronunciation of a word, when the queſtion is aſked upon which ſyllable the accent ought to be laid, as, adver'tiſement or advertíſement, con'cordance or concórdance, it ever enters into their heads, that this queſtion means, on which ſyllable the voice is to be raiſed; or whether they do not underſtand it to be, on which ſyllable are we to lay the greateſt ſtreſs. Indeed the very term itſelf *the* accent, ſhews we have but one, for had we more than one, they muſt be diſtinguiſhed by different names as among the Greeks; and that one, I have clearly ſhewn to be a monotone, as before exemp'ified by the notes of a drum. The adventitious ſenſe annexed to the term from adopting the ancient definition, has been the chief cauſe of the many errours and endleſs diſputes upon this ſubject. But there have been alſo ſeveral other meanings annexed to this word, which have ſerved to heighten the confuſion. Sometimes it is uſed inſtead of emphaſis; ſometimes

times to expreſs the different dialect in pronunciation; and ſometimes the peculiar tone or brogue of different countries; ſuch as the Scotch, Iriſh, or Welch accent. But I ſhall always confine it, when ſpeaking of the Engliſh accent, to its true meaning, as ſet forth in the definition, which I ſhall here repeat. Accent is a certain ſtreſs of the voice upon a particular letter of a ſyllable which diſtinguiſhes it from the reſt, and at the ſame time diſtinguiſhes the ſyllable itſelf, to which it belongs, from the others in a word.

The only differencc of our accent depends upon its ſeat, which may be either upon a vowel, or a conſonant. Upon a vowel, as in the words glóry, fáther. hóly. Upon a conſonant, as in the words, ha*b*'it, bo*r*'row, ba*t*'tle. When the accent is on the vowel the ſyllable is long, becauſe the accent is made by dwelling on the vowel a longer time than uſual. When it is on the conſonant, the ſyllable is ſhort; becauſe the accent is made by paſſing rapidly over the vowel and giving a ſmart ſtroke of the voice to the following conſonant. Thus the words, *ad'd*, *led'*, *bid'*, *rod'*, *cub'*, are all ſhort, the voice paſſing quickly over the vowel to the conſonant; but for the contrary reaſon, the words, *áll*, *láid*, *bíde*, *róad*, *cúbe*, are long; the accent being on the vowels, on which the voice dwells ſome time, before it takes in the ſound of the conſonant. Obvious as this point is, it has wholly eſcaped the obſervation of all our grammarians, proſodians, and compilers of dictionaries, who, inſtead of examining the peculiar genius of our tongue, implicitly, and pedantically followed the Greek method, of always placing the accentual mark over

over the vowel. Now the reaſon of this practice among the Greeks was, that as their accents conſiſted in change of notes, they could not be diſtinctly expreſſed but by the vowels; in uttering which, the paſſage is entirely clear for the voice to iſſue, and not interrupted or ſtopped, as in the caſe of pronouncing the conſonants. But our accent being of another nature, can juſt as well be placed on a conſonant as a vowel. By this method of marking the accented ſyllable, our compilers of dictionaries, vocabularies, and ſpelling books, muſt miſlead provincials and foreigners, in the pronunciation of perhaps one half of the words in our language. For inſtance, if they ſhould look for the word, *endeavour*; finding the accent over the vowel *é*, they will of courſe ſound it endéa-vour. In the ſame manner *dedicate* will be called *dé*-dicate, precip'itate precí-pitate, phenom'enon phenó-menon, and ſo on through all words of the ſame kind. And in fact, we find the Scots do pronounce all ſuch words in that manner; nor do they ever lay the accent upon the conſonant in any word in the whole language; in which, the diverſity of their pronunciation from that of the people of England, chiefly conſiſts. It is a pity that our compilers of dictionaries ſhould have fallen into ſo groſs an errour, as the marking of the accents in the right way, would have afforded one of the moſt general and certain guides to true pronunciation that is to be found with reſpect to our tongue; as it is an unerring rule throughout the whole, without a ſingle exception, that whenever the accent is on the conſonant, the preceding vowel has always its firſt ſhort ſound, as ſet forth in the

ſcheme

ſcheme of vowels, and exemplified in the words,
ı ı ı ı ı
hat, *bet*, *fit*, *not*, *cub*. And indeed as accent is chief clue we have to the whole pronunciation of our tongue, while its nature was miſunderſtood, and its uſe perverted, it was impoſſible that provincials and foreigners could ever attain it; and accordingly the difficulty of ſpeaking Engliſh properly, has been found inſurmountable to all, except the well-educated natives. To ſuch I have but one rule to lay down with reſpect to the uſe of accent; which is, that they ſhould always take care to lay it upon the ſame letter of the ſyllable in reading, as they are accuſtomed to do in common diſcourſe, and never to lay any ſtreſs upon any other ſyllable. For there are few who either read aloud, or ſpeak in public, that do not tranſgreſs this law of accent, by dwelling equally upon different ſyllables in the ſame word; ſuch as, fór-túne, ná-túre, in'-cróachment', con'-jec'-túre, pátien'ce, &c. But this is not uttering words but ſyllables, which with us are always tied together by an accent; as, fórtune, náture, encróachment, conjec'ture, pátience. Any habit of this ſort, gives an unnatural conſtrained air to ſpeech, and ſhould therefore be carefully avoided by all who deliver themſelves in public.

Having done with words I ſhall now proceed to conſider ſentences; the moſt important article in which, is that of emphaſis.

† 'Emphaſis, diſcharges in ſentences, the 'ſame kind of office, that accent does in words.

'As

† Lecture 4th on Elocution.

'As accent is the link which ties ſyllables together, and forms them into words; ſo emphaſis unites words together, and forms them into ſentences, or members of ſentences. As accent dignifies the ſyllable on which it is laid, and makes it more diſtinguiſhed by the ear than the reſt; ſo emphaſis enobles the word to which it belongs, and preſents it in a ſtronger light to the underſtanding. Accent is the mark which diſtinguiſhes words from each other, as ſimple types of our ideas, without reference to the mutual relation in which they ſtand to each other. Emphaſis is the mark which points out their ſeveral degrees of relationſhip, in their various combinations, and the rank which they hold in the mind. Were there no accents, words would be reſolved into their original ſyllables: Were there no emphaſis, ſentences would be reſolved into their original words; and, in this caſe, the hearer muſt be at the pains himſelf, firſt, of making out the words, and afterwards their meaning. Whereas, by the uſe of accent and emphaſis, words, and their meaning, being pointed out by certain marks, at the ſame time they are uttered, the hearer has all trouble ſaved, but that of liſtening; and can accompany the ſpeaker at the ſame pace that he goes, with as clear a comprehenſion of the matter offered to his conſideration, as the ſpeaker himſelf has, if he delivers himſelf well.'

From this account it might appear, that emphaſis is only a more forcible accent than ordinary laid upon the word to which it belongs, and that it is exactly of the ſame nature, differing only

only in degree of force; an opinion, which, to the great prejudice of elocution, has too generally prevailed. But there is an abſolute and conſtitutional difference, between accent and emphaſis, as certainly there ought to be, which conſiſts in this; that every emphatic ſyllable, beſides a greater ſtreſs, is marked alſo by a change of note in the voice. To ſhew the neceſſity of this, we need only obſerve, that the mind, in communicating its ideas, is in a continual ſtate of activity, emotion, or agitation, from the different effects which thoſe ideas produce on the mind of the ſpeaker. Now, as the end of ſuch communication is not merely to lay open the ideas, but alſo all the different feelings which they excite in him who utters them, there muſt be ſome other marks, beſides words, to manifeſt theſe; as words uttered in a monotonous ſtate, can only repreſent a ſimilar ſtate of mind, perfectly free from all activity or emotion. As the communication of theſe internal feelings was a matter of much more conſequence in our ſocial intercourſe, than the mere conveying of ideas, ſo the Author of our being did not leave the invention of this language as in the other caſe, to man, but ſtamped it himſelf upon our nature, in the ſame manner as he has done with regard to the reſt of the animal world, who all expreſs their various feelings, by various tones. Only our's, from the ſuperiour rank that we hold, is infinitely more comprehenſive; as there is not an act of the mind, an exertion of the fancy, or an emotion of the heart, which have not their peculiar tone, or note of the voice, by which they are to be expreſſed, all ſuited in the exacteſt proportion, to the ſeveral degrees of internal feeling. It is in the proper uſe of theſe tones chiefly that the life, ſpirit, grace, and harmony

mony of delivery conſiſt; and the reaſon that this is a talent ſo rarely to be found, is, that almoſt all the nations of the world have loſt ſight of this language of nature, and ſubſtituted fantaſtical and artificial notes in its room. As this is a ſubject which has been involved in much obſcurity, I ſhall endeavour to illuſtrate the whole, by examining the different modes which have been adopted by different nations, with regard to that part of language, which conſiſts in the various tones or notes accompanying ſpeech.

Languages may be divided into two claſſes, accentual, and emphatical. The accentual are thoſe, in which various notes, or inflexions of the voice, are affixed to words, either in their ſeparate ſtate, or when united in ſentences, without any regard to their meaning. The emphatical are thoſe, in which all the various notes and changes of the voice, are wholly regulated by the meaning of the words, and the ſentiments which they contain. The accentual may again be ſubdivided into two claſſes. The one, where thoſe variations of voice, or accents are wholly left to chance, without rule, without order, without proportion. The other, where the accents are fixed by certain rules, and their due relative proportions ſettled by a kind of muſical ſcale. Of the former ſort are almoſt all the languages ſpoken by the different nations of the world, who have left the mode of utterance to chance and cuſtom, and never thought of reducing ſpeaking to an art. Of the latter we know only of two inſtances ſince the creation of the world, and thoſe are the languages of old Greece and Rome. But to one of theſe three ſorts, may all the languages ſpoken upon earth be

be referred. In order to throw a clearer light upon this ſubject, it will be neceſſary to trace theſe three different modes of utterance to their ſource. And firſt with regard to that which is certainly the moſt ancient, I mean the emphatical.

In the beginning, barbarous nations have Nature only for their guide, in their ſpeech, as well as in every thing elſe. With them, therefore, all changes of the voice, and the different notes and inflexions uſed in uttering their thoughts, were the reſult of the acts and emotions of the mind, to each of which Nature herſelf has aſſigned its peculiar note. In this ſtate the people all ſpeak the emphatic language, and the variety of ſounds of courſe, reſult from the nature of the ſentiments which they expreſs. In a calm ſtate of mind, the notes of the voice, in uniſon to that ſtate are little varied, and the words are uttered nearly in a monotone. When the mind is agitated by paſſion, or under any emotion whatſoever, the tones expreſſive of ſuch paſſion or emotion, ſpontaneouſly break forth, being unerring ſigns fixed to ſuch internal feelings by the hand of Nature, common to all men, and univerſally intelligible, in the ſame manner as the ſounds and cries uttered by the ſeveral tribes of animals. When they emerge out of barbariſm, in proportion as they grow civilized, their language will partake of the changes made in their manners, and become conſonant to them. But as in the progreſs towards improvement, the faculties of the mind by no means keep pace together, thoſe of the fancy far outſtriping the ſlow march of the intellect; the firſt change will rather be fantaſtical, than rational, being

produced by caprice, not judgement. Theſe men having obſerved in their natural ſpeech, that a variety of notes from an animated mind, afforded more pleaſure to the ear, than the monotony of one in a tranquil ſtate, will begin to introduce a variety of notes into all ſentences alike, whether expreſſive of emotion or not. But not having the wiſdom of Nature to guide them, in ſuiting each tone to its ſubject, both in kind and degree, they will be wholly unexpreſſive; and not having the art of meaſuring ſounds, they will be void of proportion, and diſcordant. Thus the whole maſs of their ſpeech becomes infected by theſe artificial, unmeaning ſounds, and their utterance ſhocks every ear that is not inured to it. As theſe ſounds are wholly fantaſtical, having no foundation in nature or reaſon, they will be found altogether different from each other in different places. From this principle we may trace that great diverſity of tones or brogues, which infects the ſpeech of the different nations of the world; and not only ſo, but of the different provinces of the ſame nation, ſpeaking one common language. Among us, not only the Scots, Welſh, and Iriſh, have their different brogues, but almoſt every county in England has one peculiar to itſelf: and that they are all diſagreeable or abſurd, is evident from this, that though each by cuſtom is reconciled to his own, he is either diſguſted with, or laughs at the others. Theſe all take their riſe from a natural principle in man, a love of variety; but where this principle acts only as a blind inſtinct, nothing orderly can be expected from it.

Let us ſuppoſe then ſuch a nation, after having introduced thoſe ſentential tones, ſhould conſider them as ornamental, and deſirous to embelliſh

belliſh their language ſtill more, ſhould think the beſt way of doing it would be that of multiplying ſounds of this ſort, by affixing one to each word; we ſhall find here a natural and eaſy progreſs from ſentential to verbal accents. But ſtill this is a farther deviation from Nature; and ſuch multiplication of unmeaning ſounds, not only deprives ſpeech of that clearneſs and energy which it had, when there was never any change of note in the voice, except what was the reſult of meaning or ſentiment; but if theſe notes ſhould be void of all relative proportion to each other, the language will, according to the greatneſs of their number, be ſtill more diſcordant, and conſequently more diſagreeable to an unprejudiced ear, of which I have before given an example in the intonation of the Scotch, which exactly correſponds to the ſtate now deſcribed. Here we have the origin of verbal accents in their irregular ſtate; which we have good reaſon to believe prevailed for a long time in Greece, in the ſame manner as at preſent in Scotland. Let us now endeavour to trace the cauſes which probably reduced them to a ſtate of order and regularity.

Suppoſing, in ſuch a nation, the verbal accents to have been ſo incorporated with the ſpeech, in a long ſucceſſion of time, as to become inſeparable from it, there is no way of rendering ſuch a tongue agreeable to the ear, but that of reforming the irregularity of thoſe accents, aſcertaining their number, and reducing them to a muſical ſcale. But what motive can there be, to attempt ſuch a change among a people utterly blind to any imperfection in their ſpeech? or what means can be employed, to overthrow the power of Cuſtom, in an article where his ſway is the moſt uncontrolled? Such

a reformation would indeed baffle all the plans that the invention of man could form; and can only be produced, by a chain of neceſſary cauſes, acting in a long ſucceſſion. In the firſt place the nation muſt be free, and all public affairs managed by ſpeech, in public debates. When that is found to be the only road to power, all men deſirous of obtaining it, will not fail to take all poſſible pains to cultivate the powers of elocution. The firſt efforts of oratory, will be exerted about the moſt eſſential objects, and to convince the underſtanding, and move the paſſions, will for a long time be the chief end of its labour. In proceſs of time, men of inferiour talents will try to ſucceed by different means. They will try to balance ſuperiour ſtrength of underſtanding, by ſuperiour grace. They will employ all their art, to pleaſe the ear, and captivate the fancy. They will harmonize their delivery, by well proportioned tones. The people, whoſe reliſh for ſenſual gratification, is much quicker, than for that of the intellectual kind, will liſten to them with delight. The plain nervous orator, will no longer gain attention; conſequently will no longer have it in his power to perſuade. What muſt he do in this caſe? He alſo muſt endeavour to acquire thoſe ornamental parts of oratory, or hope no more to appear in public with ſucceſs. Thus we find all who have talents for elocution, neceſſarily engaged in the taſk of harmonizing their ſpeech. The accents will of courſe, by repeated experiments, be at length reduced to a muſical proportion, as the ſureſt means of delighting the ear. Theſe proportions will at firſt, like muſic, be caught only by the ear; but as that grows more refined, and the ardour for the oratorial art increaſes, they will, like muſic, be reduced

to

to rule, and methodically taught. In a nation, whoſe common ſpeech is thus rendered muſical, muſic itſelf will make a proportional progreſs. The maſters in that art, will eſtabliſh the uſe of accents upon invariable principles, and teach the art of regulating the ſpeaking, as they do that of the ſinging voice. All who are deſirous of opening the way to honour and preferment to their children, will not fail to have them ſo inſtructed, whilſt the ear is uncorrupt, and the organs of ſpeech flexible. Thus all public ſpeakers, will become uniform in their uſe of accents; and their auditors accuſtomed to this uniformity, will of courſe catch it: and thus, a muſical ſpeech, will, in time, ſpread through a whole people, and uniformly prevail, among all ranks and claſſes of men. This progreſs of the regular accentual language to its perfection, is not deduced merely from ſpeculation; but, were there occaſion for it, might be ſhewn by very convincing arguments, to have been the real hiſtory of the advancement of the Greek, from its moſt rude, to its moſt refined ſtate.

I ſhall now endeavour, in the ſame manner, to trace the progreſs of the other mode of ſpeech, which I called the Emphatical.

I have ſaid that the emphatical language, was that which was originally ſpoken, in all barbarous countries, as the mode of uttering our ſentiments dictated by Nature herſelf. I have ſhewn the cauſe of the firſt deviations from this mode, to be a love of variety, which is alſo a natural principle in man. I have pointed out the ill effects of this variety, when not regulated by juſt laws of proportion. I have ſhewn by what means, ſuch a proportion was introduced,

ced, and how a muſical ſpeech, became the vernacular one of a whole people. Of the accentual ſpeech, I have mentioned two kinds; one, verbal, the other, ſentential. In the former, every word had its accent; in the latter, accents fell upon certain words, only as they happened to be placed in the ſentence. The nature of the verbal accents, both in their irregular and regular ſtate, has been ſufficiently explained. It now remains to examine thoſe of the ſentential kind.

The only nations of antiquity that we know of, who uſed verbal accents, were the Greeks and Romans. The only modern one are the Scots; unleſs the Chineſe alſo be an exception. All other nations, as far as we can judge, have fallen into the mode of ſentential accents. Sentential accents I have already explained to be, certain elevations and depreſſions of the voice, which fall at random upon words, according as they happen to be placed at the beginning, middle, or end of ſentences, and which are uſed in all ſentences alike. Such ſort of accents, it is evident, can have no connexion with meaning; and not being adjuſted to each other by any rule of proportion, cannot flatter the ear; conſequently they can neither be uſeful, nor ornamental in ſpeech. That accents of this ſort are wholly arbitrary and fantaſtical, I have already ſhewn, not only from the example of different nations, uſing thoſe of different kinds, but that of the inhabitants of the ſeveral provinces and counties of the ſame kingdom.

It is only by a reformation of this abuſe, that the emphatical language, or that of Nature, can be reſtored; and when reſtored, it is by pains and culture alone, that this language of Nature can

can be brought to the higheſt degree of perfection, of which the human ſpeech is capable. Great advances have been made towards this, by the polite well educated natives of England; and to point ont the means of effecting the reſt, is the main end I have in view in delivering this courſe.

It is certain that the few natives of England who ſpeak their language correctly, are entirely free from all tone, ariſing from ſentential accents; and uſe no change of notes in common diſcourſe, but what reſults from the meaning or ſentiments. This was probably effected, without any formed deſign on the part of men, in the following manner We know that not only in Scotland, Ireland, and Wales, the natives of each uſe a different intonation, as well as pronunciation, in uttering Engliſh; but likewiſe in the ſeveral counties of England itſelf. In former days, therefore, we are to ſuppoſe that the nobility and gentry, reſiding chiefly in the country, partook each of the dialect of the place where they lived; and when the ſplendour of a court, buſineſs of parliament, and other affairs, drew them to the capital, they brought with them each, their ſeveral brogues or modes of intonation. Such a variety of dialects will not long be ſuffered in a ſeat of politeneſs; and the eſtabliſhment of a uniformity of ſpeech, as well as manners, will gradually take place. The diſagreeableneſs of tones, in all the different dialects, to ears unaccuſtomed to them, will make them reject all alike. This will neceſſarily end in the reſtoration of the true natural mode of ſpeech, I mean that of the emphatic kind, in which, no changes of note in the voice will be uſed, but what reſult from meaning and ſentiment. There will be no other difference

between

between this mode of ſpeech, and that uſed by people in a ſtate of barbariſm, than what will naturally flow from more poliſhed manners. The boiſterous loudneſs of the ſounds, will be ſoftened down, and rendered more temperate; and the harſhneſs of the notes, ſmoothed by proportions more agreeable to the ear. But ſtill this mode of ſpeech will extend no farther than the influence of the court can reach, and will be confined to people in polite life. The provinces and counties will ſtill retain their own dialects. Nay, in the very metropolis itſelf, there may be two different modes of ſpeech eſtabliſhed, one, at the court end of the town; the other, in the city. And in fact we find this to be the caſe both in France and England. The reaſon that this true mode of utterance has hitherto been circumſcribed in ſuch narrow bounds, and confined chiefly to common diſcourſe, even among thoſe who are in poſſeſſion of it; without having made its way yet into all the various branches of public delivery, which the nature of our conſtitution requires, and where it would be of the greateſt benefit, ſhall hereafter be ſhewn. At the ſame time infallible means will be pointed out, whereby it may be univerſally diffuſed through all ranks of people, in whatever part of the globe Engliſh ſhall be taught, according to the propoſed method.

Having explained at large, the nature of the two kinds of language, as diſtinguiſhed into accentual, and emphatical; it may be a matter of curioſity, to examine which of the two, upon a fair compariſon, merits the preference? Though the diſcuſſion of this point may be conſidered as of little uſe, farther than ſpeculation, yet if it leads us to a diſcovery, that the mode of utterance

utterance which has fallen to our ſhare, is in its own nature ſuperiour to that of the ancients, it may induce us, to take pains, to carry it to perfection, and obtain that ſuperiority over them, to which we are thus entitled. In comparing them, let us ſuppoſe them both in a ſtate of perfection. The accentual, certainly, was among the ancients: the emphatical, through want of attention, never has been ſo among us. But as the former has been wholly loſt to us, the compariſon can never be brought to the teſt of experiment; and therefore we are reduced to the neceſſity of conſidering the point only hypothetically.

In order to judge which kind of language is beſt, we muſt firſt conſider what are the ends, which ought to be propoſed, in all attempts to bring language to perfection. They are two; one for uſe, the other for pleaſure. To attain the uſeful end, it is neceſſary to be able to communicate, all that paſſes in the mind of one man, to others. To attain the pleaſureable end, that this ſhould be done in ſuch a way, as to delight and flatter the ear. The former is the eſſential, the latter, the ornamental part of diſcourſe. All that paſſes in the mind of man may be reduced to two claſſes, which I ſhall call, ideas, and emotions. By ideas, I mean, all thoughts which riſe, and paſs in ſucceſſion, in the mind of man: by emotions all exertions of the mind, in arranging, combining, and ſeparating its ideas; as well as all the effects produced on the mind itſelf, by thoſe ideas, from the more violent agitation of the paſſions, to the calmer feelings, produced by the operations of the intellect and fancy. In ſhort, thought is the object of the one; internal feeling of the other. That which ſerves to ex-

preſs the former, I call the language of ideas; and the latter, the language of emotions. Words are the ſigns of the one; tones, of the other. Without the uſe of theſe two ſorts of language, it is impoſſible to communicate, through the ear, all that paſſes in the mind of man. But there is an eſſential difference between the two, which merits our utmoſt attention. The language of ideas is wholly arbitrary; that is, words, which are the ſigns of our ideas, have no natural connexion with them, but depend purely upon convention, in the different ſocieties of men, where they are employed; which is ſufficiently proved, by the diverſity of languages ſpoken by the different nations of the world. But it is not ſo with regard to the language of emotions. Nature herſelf has taken care to frame that for the uſe of man; having annexed to every act, and feeling of the mind, its peculiar tone, which ſpontaneouſly breaks forth, and excites in the minds of others, tuned invariably by the hand of Nature in uniſon to thoſe notes, analogous emotions. Whenever therefore man interferes, by ſubſtituting any other notes, in the room of thoſe, which Nature has annexed to the acts and feelings of the mind, ſo far the language of emotions is corrupted, and fails of its end. For the chords of the human heart, thus tuned in uniſon to the natural notes only, will never vibrate in correſpondence to thoſe of the artificial kind. Theſe artificial notes are at beſt inſignificant; when not regulated by certain rules of proportion, as in the irregular accentual, they are diſcordant to the ear, and deform utterance; and when reduced to the niceſt muſical proportion, as in the regular accentual, the utmoſt effect they can produce, is, to delight the ear, and amuſe the fancy. But whether this be not purchaſing

chaſing a ſenſual, or fantaſtic gratification, at too dear a rate, by ſacrificing to it that endleſs variety of notes, annexed by Nature to that endleſs variety of thoughts and emotions, may juſtly bear a diſpute. And however high my idea of the ancient orators may be, and whatever powerful effects may have been produced by their mode of delivery, I cannot help thinking that with the ſame ſkill and ability in all the other branches of oratory, they would have produced effects ſtill more powerful, had they delivered themſelves in a language conſtituted like ours, the language of Nature, unſophiſticated by Art. This may be illuſtrated by an inſtance of a ſimilar kind; for I believe it will be allowed, that the fineſt opera, with all the charms and expreſſion of muſic, and performed in the beſt manner poſſible, however it may delight the ear, and captivate the fancy, will not make an equal impreſſion on the mind, or move the paſſions to ſo high a degree, as a well-acted tragedy, delivered with all the energy of emphatic ſpeech.

From this account of emphaſis, the proper uſe of it in reading, is clearly pointed out; and is to be acquired by a due degree of attention and practice. Every one who underſtands what he reads, cannot fail of finding out each emphatic word; and his buſineſs then is to mark it properly, not by ſtreſs only, as in the accented ſyllables, but by a change of note, ſuited to the matter, which conſtitutes the eſſence of emphaſis. If it be aſked how the proper change of note is always to be hit upon, my anſwer is, that he muſt not only underſtand, but feel the ſentiments of the author; as all internal feeling muſt be expreſſed by notes, which is the language of emotions; not words, the language of ideas. And if he

enters

enters into the ſpirit of the author's ſentiments, as well as into the meaning of his words, he will not fail to deliver the words in properly varied tones. For there are few people who ſpeak Engliſh without a provincial tone, that have not the moſt accurate uſe of emphaſis, when they utter their ſentiments in common diſcourſe; and the reaſon that they have not the ſame uſe of it, in reading aloud the ſentiments of others, is owing to the very defective and erroneous method, in which the art of reading is taught; whereby all the various, natural, expreſſive tones of ſpeech, are ſuppreſſed, and a few artificial, unmeaning, reading notes are ſubſtituted in their room; which will be made more clear when I come to treat of ſtops.

There is no article, in which more frequent miſtakes are committed, than in this important one of emphaſis, both with regard to ſtreſs and tone. The chief reaſon, of this general abuſe of emphaſis, ſeems to be, that children are taught to read ſentences, which they do not underſtand; and as it is impoſſible to lay the emphaſis right, without perfectly comprehending the meaning of what one reads, they get a habit either of reading in a monotone, or if they attempt to diſtinguiſh one word from the reſt, as the emphaſis falls at random, the ſenſe is uſually perverted, or changed into nonſenſe. The way to prevent this, is, to put no book into their hands, which is not ſuited to their ſlender capacities; and to take care that they never read any thing whoſe meaning they do not fully comprehend. The beſt way, indeed, of furniſhing them with leſſons for a long time, would be to take down their common prattle, and make them read it, juſt

juſt as they ſpeak it; only correcting any bad habits they may have acquired in their utterance. Thus they will early be initiated into the practice of conſidering reading to be nothing more than ſpeaking at ſight, by the aſſiſtance of letters; in the ſame manner as ſinging at ſight is performed in muſic, by the help of notes. And as it is certain that Nature, if left to herſelf, directs every one in the right uſe of emphaſis, when they utter their own immediate ſentiments, they will have the ſame unerring rule to guide them after they have been written down; and in proceſs of time, by conſtant practice in this way, they will be able to deliver the ſentiments of others, from books in the ſame manner. This will be found the beſt method, not only of giving them a juſt and natural delivery in reading, but alſo of enſuring it to them when they come afterwards to ſpeak in public.

With regard to perſons more advanced in life, who have contracted a habit of neglecting, or miſemploying emphaſis in reading, the beſt way to remedy this will be, to dedicate a certain portion of time every day to reading aloud ſome paſſages from books, written in an eaſy, familiar ſtyle; and, at every ſentence, let them aſk themſelves this queſtion. How ſhould I utter this, were I ſpeaking it as my own immediate ſentiments? In that caſe, on what words ſhould I lay the emphaſis, and with what change of notes in the voice? Though at firſt they may find, that their former habit will counteract their endeavours in this new way, yet by perſeverance, they will not fail of ſucceſs; particularly if they will get each ſentence by heart, for ſome time, and revolve it in their minds with that view, without looking at the book. Nor

ſhould

ſhould they be diſcouraged by frequent diſappointments in their firſt attempts, but repeat the ſame ſentence over and over, till they have ſatisfied themſelves. For it is not the quantity that they read, which is to be regarded in this caſe, but the right manner of doing it; and when they ſhall have maſtered that in ſome inſtances, they will afterwards make a rapid progreſs, towards accompliſhing it in all.

The next article to be conſidered is that of pauſes or ſtops.

Nothing has contributed ſo much, and ſo univerſally, to the corruption of delivery, as the bad uſe which has been made of the modern art of punctuation, by introducing artificial tones into all ſentences, to the excluſion of the natural; for the teachers of the art of reading, in order to diſtinguiſh with greater accuracy, the ſtops from each other in utterance, annexed to them different notes of the voice, as well as different portions of time. Thoſe which marked an incomplete ſenſe, had an elevated note of the voice joined to them; thoſe which marked a complete ſenſe, a depreſſed, or low note. This uniform elevation and depreſſion of the voice, in all ſentences alike, produced a new kind of tone, which may be termed the reading brogue, with which all who learned to read, even ſuch as were free from every other kind, became infected. I have often tried an experiment, to ſhew the great difference between theſe two modes of utterance; the natural, and artificial; which was, that when I found a perſon of vivacity, delivering his ſentiments with energy, and of courſe with all the variety of tones which Nature furniſhes,

I have

I have taken occaſion to put ſomething into his hand to read, as relative to the topic of converſation; and it was ſurpriſing to ſee, what an immediate change there was in his delivery, from the moment he began to read. A different pitch of voice took place of his natural one, and a tedious uniformity of cadence ſucceeded to a ſpirited variety; inſomuch, that a blind man in company, would hardly conceive, that the perſon who read, was the ſame with him who had been juſt ſpeaking. Nor is this brogue confined to reading only, but in general has made its way into all the ſeveral branches of public ſpeaking. And this, from an obvious cauſe. Boys are accuſtomed to repeat their leſſons, declamations, &c. in the ſame manner as they read. This mode is not only confirmed in them by habit, but they acquire a predilection for it. They conſider this ſpecies of delivery, which they have been taught, as far ſuperiour to that kind, which comes of courſe, without any pains, and therefore judge it the moſt proper to be uſed on all public occaſions. Thus has this unnatural mode of utterance ſpread itſelf in the ſenate-houſe, the pulpit, the bar, the ſtage, and every place where public declamation is uſed; inſomuch that the inſtances of a juſt and natural elocution are very rare: the want of which is moſt ſenſibly, and generally felt in our churches.

Our neighbours the French are not altogether in the ſame predicament with us, with regard to this article, though it is ſtill in a very imperfect ſtate among them. For though they have been employed near a century in regulating and refining their tongue, ſtill it is, as with us, the written

written, not the ſpoken language, which has been the chief object of their attention. There is one article of ſpeech indeed, which they have thoroughly aſcertained, and reduced to rule; I mean pronunciation. But as to the art of delivery, it has never ſo much as been thought of among them; and all their treatiſes of rhetoric and oratory have, for their object, like ours, not ſpeech, but only compoſition in writing. The art of reading, as taught there, differs from our's in one eſſential article, which has been the main cauſe of the difference between their public elocution and our's; in which they certainly have a great ſuperiority over us. The article I mean is this; they have laid it down as a maxim, that children are to be taught to read in a perfect monotone; and this monotone is ever after uſed by them in reading works of all ſorts, whether in poetry or proſe; and, from cuſtom, is conſidered by the French, as the only juſt manner of reading. Nothing, certainly, can be more abſurd, nothing more contrary to common ſenſe, nature, and taſte, than this mode of reading. Yet it is attended with one advantage, that public elocution is not infected by it, as it is by our method. The monotone is confined wholly to reading; but, in all public declamation, the ſpeakers indulge themſelves in the free uſe of that variety, which is natural to them; and their preachers, who deliver their diſcourſes from memory, not notes, have an elocution more animated, more varied, more juſt than our's, and produce proportional effects upon their auditors. But this method of reading was a poor expedient to bring about a reformation in one of the articles of delivery: for it is probable, that the firſt motive towards eſtabliſhing this principle in the art of

reading,

reading, was to put an end to the different tones uſed by people of the different provinces, by making all read alike in one uniform tone. But this, with regard to the article of reading, was only ſubſtituting one evil, and perhaps a worſe one, in the room of another; and with regard to the more important uſe of delivery, whether from memory, or extemporaneous, it produced no effect at all; as each, in that caſe, reſumed his own habitual tone of utterance. They who were in a ſituation of acquiring a propriety of ſpeech in converſation, from being bred among thoſe who ſpoke with purity, retained the ſame in public delivery; while they, whoſe utterance was viciated, by being bred up among thoſe, whoſe provincial tones, or other irregularities of ſpeech, prevailed in private diſcourſe, brought the ſame faults with them into public alſo. Thus, in comparing the two different methods, uſed in England and France, in teaching the art of reading, we find that the former carries a taint in its root, which ſpreads through all the branches of elocution, withers the tree, and will never ſuffer it to bear fruit: whereas the latter is perfectly inoffenſive, does neither harm nor good, and leaves nature and cuſtom to take their courſe. Now this view of theſe two methods, may ſerve to point out a third to us; which, avoiding equally the monotony of the French, on the one hand, and the adventitious reading tones of the Engliſh, on the other, ſhould teach the art of reading, upon principles of pure and correct ſpeaking.

Beſide the abuſe of ſtops, by introducing a falſe intonation, which I have laid open, the art of punctuation itſelf has always been in a very imperfect ſtate, with regard to its profeſſed end,

end, that of dividing periods and ſentences properly, into their reſpective members. † 'Stopping, like ſpelling, has, at different periods 'of time, and by different perſons, been conſidered, in a great meaſure, as arbitrary, and 'has had its different faſhions: nor is there at 'this day, any ſure general rules eſtabliſhed for 'the practice of that art. It is evident, that to 'mark the ſtops properly in writing, every perceptible ceſſation of ſound in the voice ought 'to have a mark; but this is far from being the 'caſe in the preſent practice of punctuation, 'continual inſtances occuring, where the voice 'ought to be ſuſpended, without any comma 'appearing; and inſtances as frequent, where 'commas appear in places in which there ought 'to be no ſuſpenſion of the voice. The truth 'is, the modern art of punctuation, was not 'taken from the art of ſpeaking, which certainly ought to have been its archetype, and 'probably would, had that art been ſtudied and 'brought to perfection by the moderns; but 'was in a great meaſure regulated by the rules 'of grammar, which they had ſtudied; that is, 'certain parts of ſpeech are kept together, and 'others divided by ſtops, according to their 'grammatical conſtruction, often without reference to the pauſes uſed in diſcourſe. And 'the only general rule by which pauſes can be 'regulated properly, has been either unknown, 'or not attended to: which is, that pauſes for 'the moſt part, depend upon emphaſis. I have 'already ſhewn that words are ſufficiently diſtinguiſhed from each other by accent; but to 'point out their meaning when united in ſentences, emphaſis, and pauſes, are neceſſary.

'Accent,

† Lect. on Elocution. L. 5th.

'Accent, is the link which connects ſyllables 'together, and forms them into words: empha- 'ſis, is the link which connects words to- 'gether, and forms them into ſentences, or 'members of ſentences; but, that there may 'be no miſtake to which emphaſis the words 'belong, at the end of every ſuch member of 'a ſentence, there ought to be a perceptible 'pauſe. If it be aſked, why a pauſe ſhould any 'more be neceſſary to emphaſis, than to accent? 'or why emphaſis alone will not ſufficiently diſ- 'tinguiſh the members of ſentences without 'pauſes, as accent does words from each other? 'the anſwer is obvious, that we are pre-ac- 'quainted with the ſounds of the words, and 'cannot miſtake them when diſtinctly pro- 'nounced, however rapidly; but we are not 'pre-acquainted with the meaning of ſenten- 'ces, which muſt be pointed out to us by the 'ſpeaker; and as this can only be done, by 'evidently ſhewing what words appertain to each 'emphatic one, unleſs a pauſe be made at the 'end of the laſt word belonging to the former 'emphatic one, we ſhall not be able to know 'at all times, whether the intermediate words, 'between two emphatic ones, belong to the 'former, or the latter; which muſt breed a per- 'petual confuſion in the ſenſe. Through the 'want of a proper ſtop of this ſort, there is a 'paſſage in the play of Macbeth, which, as it 'has been uſually ſpoken on the ſtage, and read 'by moſt people, is downright nonſenſe; I 'mean an expreſſion of Macbeth's after he had 'committed the murder, where he ſays,

Will all great Neptune's ocean, waſh this blood
Clean from my hand? No—theſe my hands will
rather
The multitudinous ſea incarnardine
Making the green one—red.

Now

'Now the laſt line pronounced in that manner, 'calling the ſea the *green one*, makes flat non-'ſenſe of it. But if the pauſe be made in the 'proper place, as thus—Making the green— 'one red—here is a moſt ſublime idea conveyed, 'that his hands dipped into the ſea, would 'change the colour of the whole ocean into *one* 'entire red.'

There is a line in the Fair Penitent, which, for many years, was ſpoken by the moſt celebrated actor of theſe times, in the following manner——

Weſt of the town—a mile among the rocks
Two hours ere noon to-morrow I expect thee
Thy ſingle arm to mine.

It is a challenge given by Lothario to Horatio, to meet him at a place a mile's diſtance from the town, on the weſt ſide, well known by the name of *The Rocks*. And this would have been evident, had there been a comma after the word mile---as---

Weſt of the town a mile, among the rocks, &c.

Whereas by making the pauſe after the word town, and joining *mile* to the latter part.

Weſt of the town---a mile among the rocks---

the ridiculous idea is conveyed, that they had a mile's length of rocks to ſcramble over; which made Quin ſarcaſtically obſerve, that they ſhould run great riſque of breaking their ſhins before they reached the appointed place of combat.

The beſt way of getting over the faulty habit of reading, contracted by following ſuch erroneous

neous guides, as the ſtops uſually are, would be, in thoſe of an age ſufficiently mature, to copy ſuch paſſages from authors, as they mean to ſerve for their daily exerciſe in reading aloud, without marking any ſtops at all. In this way, the ſenſe alone muſt guide them, in the right uſe of the pauſes; nor will they have any thing to miſlead them. When they have had ſufficient practice in this manner, to be able to make out the ſentences with eaſe, let them return to the printed books, in which they are to purſue the ſame rule, by giving their whole attention to the meaning of the words, and being as utterly regardleſs of the ſtops, as if they were not there. Though at firſt they may be puzzled at the ſight of the ſtops, and from their former long habit, may be apt frequently to relapſe into their old method, yet by perſevering in their attention to the words only, they will in time pay as little regard to the ſtops, as if they had been wholly obliterated.

As to children, the ſureſt way to prevent the ill conſequences ariſing from the uſe, or rather abuſe of ſtops, will be to teach them to read without points, according to the practice of the ancients, who never uſed any, and continue them in this way till they become expert in it. This will neceſſarily keep their attention to the meaning of what they read, perpetually awake; otherwiſe it will be impoſſible for them to make any ſenſe of the paſſages, as they will not on any other terms be able to divide them into their proper ſentences, or the ſentences into their ſeveral members. Whereas in the other way of being taught to read by the aid of ſtops they are little attentive

attentive to the ſenſe or context; and think they have done all that is neceſſary, when they have pronounced the words, and obſerved the ſtops, in the manner they were inſtructed to do.

It was before obſerved, that they are generally taught to read in books, whoſe full meaning they cannot comprehend; and therefore it is impoſſible they ſhould give any attention to the ſenſe. This habit early contracted, is afterwards transferred to books, whoſe meaning they might fully comprehend, if they did but pay due attention to it; but their accuſtomed negligence in that article, ſtill continues in its full force; and they either miſs the ſenſe by their own falſe reading, or if they even perceive it themſelves they do not deliver it in a way, proper to point it out to others. It is inconceivable to thoſe, who have not well conſidered the ſubject, how much the progreſs of knowlege, and true taſte, is retarded on this account; for in this ſlovenly, inaccurate manner of reading, there are only a ſet of confuſed ideas floating on the mind, without their due order and preciſion; the ſenſe of the author is often miſtaken or perverted; the ſpirit evaporates, and all the grace, and delicacy of ſentiment, are loſt. The famous Biſhop of Cloyne, ſeems to have been fully convinced of this, when among his other queries, he put the following one. Q. Whether half the learning of theſe kingdoms be not loſt, for want of having a proper delivery taught in our ſchools and colleges?

LECTURE III.

HAVING in my former Lectures laid open all the fundamental principles of the Art of Reading, and eſtabliſhed rules to direct us in the proper exerciſe of that art; I ſhall now proceed to confirm the theory by practical obſervations, and illuſtrate the rules by examples. For this purpoſe, I ſhall begin with comments upon the mode of reading the Church-ſervice; which I have pitch'd upon rather than any other piece of Engliſh compoſition, becauſe it is the only one publickly and conſtantly read, and therefore open to every one's obſervation in judging of the propriety of thoſe comments.

There is not any thing which can ſhew the low ſtate of the Art of Reading among us, in a ſtronger light, than the general complaint, that the ſervice of the church is ſo ſeldom delivered with propriety. At firſt view, one would be apt to imagine, that in the ſettled ſervice, open to all to be ſtudied and examined at leiſure, every one, by ſuitable pains, might make himſelf maſter of the proper manner of reading it. It is this miſtaken notion, which makes the laity ſo forward to lay the blame at the door of ſuch of the clergy, as do not perform this part of the office well; attributing it wholly to neglect, and the want of taking proper pains. Whereas the true cauſe of the defect, is, the erroneous manner in which all are taught to read, by perſons

ſons utterly diſqualified for the office. They are originally ſet wrong upon principle, and yet think themſelves right. How is it poſſible therefore, that they ſhould ſet about amending faults, of which they are not conſcious? And when this faulty manner has taken root, by cuſtom and a length of years, how difficult, nay impoſſible would it be, even ſuppoſing they were made conſcious of it, to change ſuch habits, without the aſſiſtance of ſkilful perſons, to point out the particulars in which they are faulty, and ſhew how they are to be amended. And where are ſuch to be found? As to any information they might receive from their friends or acquaintance, they would be but little the better for it; as they probably are as unſkilled in the art, and deficient in the practice, as themſelves; even ſuppoſing they were willing to give them ſuch information; but it is well known how ſhy men are upon that head in all articles, unleſs called upon to do ſo. And the man who wants ſuch information, from a conſciouſneſs of his deficiency, is yet reſtrained from applying for it, by a falſe ſhame; conſidering it as a diſgrace to acknowlege, that he did not know how to read, at that time of life. For this is the light in which they conſider it, confounding under one term, two very diſtinct things, that of mere reading, and reading well. In learning to read, two very different ends may be propoſed. The one, that of ſilent reading, to enable us to underſtand authors, and ſtore our minds with knowlege; the other that of reading aloud, by which we may communicate the ſentiments of authors to our hearers with perſpicuity and force. All our pains have been employed in accompliſhing the former end; and with regard to the latter, we are either ſet wrong by falſe rules, or left wholly

to

to chance. Now if it were known that to arrive at perfection in the art of reading in the latter ſenſe, would require much time and pains, even ſuppoſing it were taught by a regular ſyſtem of rules and ſkilful maſters; ſurely it could never be conſidered as a diſgrace to any one to be deficient in ſuch an art, who, far from having precepts to guide, or maſters to teach him, ſhould be miſled by falſe lights, in the very firſt principles of the theory, and corrupted by bad examples in the practical part. For the benefit of ſuch as are deſirous of getting rid of their bad habits, and diſcharging that important part of the ſacred office, the reading of the liturgy, with due decorum, I ſhall firſt enter into a minute examination of ſome parts of the ſervice, and afterwards deliver the reſt, accompanied with ſuch marks, as will enable the reader, in a ſhort time, and with moderate pains, to make himſelf maſter of the whole. And though this may ſeem to be chiefly calculated for the uſe of the clergy, yet it will be found the very beſt leſſon that could be given to all others, in the art of reading. In making my comments, I ſhall not ſelect paſſages from different parts of the ſervice, but take them in their order as they lie in the Prayer-book, beginning with ſome of the texts that are uſually read before the exhortation. But firſt it will be neceſſary to explain the marks which you will hereafter ſee throughout the reſt of this courſe. They are of two kinds; one, to point out the emphatic words, for which purpoſe I ſhall uſe the grave accent of the Greek [`].

The other, to point out the different pauſes or ſtops, for which I ſhall uſe the following marks:

For the ſhorteſt pauſe marking an incomplete ſenſe a ſmall inclined line, thus [']

For the ſecond, double the time of the former, two " "

And for the third or full ſtop three [''']

When I would mark a pauſe longer than any belonging to the uſual ſtops it ſhall be by two horizontal lines, as thus [=]

When I would point out a ſyllable that is to be dwelt on ſome time I ſhall uſe this mark [—] .
or a ſhort horizontal over the ſyllable.

When a ſyllable ſhould be rapidly uttered, this [ᴗ]
or a curve turned upwards; the uſual marks of long and ſhort quantity in proſody.

The reaſon for my uſing new marks for the ſtops, is this. They who have been accuſtomed to aſſociate reading notes to the ſtops, will, on the ſight of them, be apt to fall into their old habit; and as the new marks are free from ſuch aſſociation of ideas, they will be more likely to be guided in all the changes of their voice by the ſenſe only.

I have often heard the following verſe read in this manner.

'Enter no't into judgment with thy ſe'rvant O Lord, for in thy ſi'ght ſhall no man living be ju'ſtified.'

Here

Here the words, *not*, *ſervant*, *ſight*, *juſtified*, between which it is impoſſible to find any connexion, or dependence of one on the other, are principally marked. By theſe falſe emphaſes, the mind is turned wholly from the main purport and drift of the verſe. Upon hearing an emphaſis upon *not* it expects quite another concluſion to make the meaning conſiſtent; and inſtead of the word *for*, which begins the latter part of the ſentence, it would expect a *but*; as Enter no't into judgment with thy ſervant O Lord, *but* regard me with an eye of mercy. When it hears the emphaſis on *ſe'rvant*, it expects alſo another concluſion; as, Enter no't into judgment with thy ſe'rvant O Lord, but enter into judgment with thoſe who are not thy ſervants. And by the emphaſis on the words *ſight*, and *juſtified*, the true meaning is not conveyed. But if read in the following manner, 'Enter not into ju'dgment with thy ſervant' O Lōrd" for' in th'y ſight' ſhall no man li'ving be juſtified' —the whole meaning becomes obvious, and we ſee that there is a great deal more implied, than the mere words would expreſs, without the aid of proper emphaſes. 'Enter not into ju'dgment with thy ſervant' O Lord"—That is, enter not, O Lord, into the ſeverity of judgment with thy ſervant---for' in thy ſight'---which is all-piercing, and can ſpy the ſmalleſt blemiſh---' ſhall no man li'ving be juſtified'---No man on earth, no not the beſt, ſhall be found perfect, or ſufficiently pure, to ſtand the examination of the eye of purity itſelf.

Upon this ſentence thus pronounced, the following beautiful paſſage in Job, may be a comment.

'How then can man be juſtified with God, or how can he be clean that is born of woman? Behold even to the moon, and it ſhineth not; yea the ſtars are not pure in his ſight. How much leſs, man, that is a worm, and the ſon of man, which is a worm.'

As the firſt neceſſary ſtep towards getting into a good habit, is to get rid of a bad one, I ſhall point out the faults that are uſually committed in reading the ſervice; and afterwards propoſe the amendments.

The Exhortation I have often heard delivered in the following manner:

'Dearly beloved brethren, the ſcripture moveth us in ſundry places to acknowlege and confeſs our manifold ſins and wickedneſs. And that we ſhould not diſſemble nor cloke them before the face of Almighty God our Heavenly Father, but confeſs them with an humble lowly penitent and obedient heart, to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And àltho' we ought at àll times humbly to acknówlege our ſins before God, yet ought we moſt chiefly ſò to do when we aſſemble and meet together. To render than'ks for the great benefits we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things that are requiſite and neceſſary as well for the body as the ſoul. Wherefore I pray and beſeech you as many as are here preſent, to accompany me with a pure heart and humble voice to the throne of the heavenly grace, ſaying after me.'

In

In the beginning of this exhortation, we uſually find, that the clergyman's eye is fixed on the book, and that he utters the words as mere matter of form; but, ſurely, the truly Chriſtian and affectionate addreſs, with which it commences, from a paſtor to his flock, ought to be made with earneſtneſs, and his eyes looking round the whole congregation. 'Dearly beloved brethren!'=And then there ſhould a pauſe of ſome length enſue, to give them time to collect themſelves, and awaken their attention to the ſolemn duty they are about to perform. Whereas, in the other way, when the eye is on the book, the congregation cannot feel it as an immediate addreſs to them; eſpecially when they find that there is no pauſe after this addreſs, but that he immediately runs on to the next ſentence, which has no connexion with it, miſled by the falſe pointing of a comma after the words, 'Dearly beloved brethren,' which ought to have been marked by what is called a point of admiration. In the latter part of the firſt period, 'but confeſs them with an humble lowly penitent and obedient heart, to the end that we may obtain, forgiveneſs of the ſame, by his infinite goodneſs and mercy'---there are ſeveral faults committed. In the firſt place, the four epithets preceding the word heart, are huddled together, and pronounced in a monotone, diſagreeable to the ear, and enervating to the ſenſe; whereas each word riſing in force above the other, ought to be marked by a proportional riſing of the notes in the voice; and, in the laſt, there ſhould be ſuch a note uſed as would declare it at the ſame time to be the laſt---'with an humble' lowly' penitent' and obèdient heart, &c.' At

firſt view it may appear, that the words humble and lowly, are ſynonimous; but the word lowly, certainly implies a greater degree of humiliation than the word humble. The word, penitent, that follows, is of ſtronger import than either; and the word, obedient, ſignifying a perfect reſignation to the will of God, in conſequence of our humiliation and repentance, finiſhes the climax. But if the climax in the words, be not accompanied by a ſuitable climax in the notes of the voice, it cannot be made manifeſt. In the following part of the ſentence, 'to the en'd that we may obtain' forgiveneſs of the ſame' there are uſually three emphaſes laid on the words, *end*, *obtain*, *ſame*, where there ſhould not be any, and the only emphatic word, *forgiveneſs*, is ſlightly paſſed over; whereas it ſhould be read---'to the end that we may obtain forgiv'neſs of the ſame,' keeping the words, *obtain* and *forgiveneſs*, cloſely together, and not diſuniting them, both to the prejudice of the ſenſe and cadence. The following words, 'by his infinite goodneſs and mercy,' loſe much of their force, by the manner of repeating them; whereas, by interjecting a pauſe between the words, *his*, and *infinite*, as, 'by hiſ' in'finite goodneſs and mercy,' we not only pay the proper reverence due to the Deity, whenever he is mentioned, but there is ſuperadded, by this means, a force to the word, *infinite*, coming after the pauſe, which alone can make us have an adequate conception of thoſe attributes in him, *whoſe mercy endureth for ever*---'by his' in'finite goodneſs and mercy.'---'And àlthough we ought at all times'--Here the accent of the word, althó', is changed, and put on the firſt ſyllable, álthó'; and this ſyllable being pronounced in the ſame quantity as the word

word all, which follows ſoon after, occaſions a repetition of the ſame ſound ſo ſuddenly, as to be diſagreeable to the ear; and the want of the due change of note on the word, *all* obſcures the ſenſe---' and áltho' we ought at áll times'---whereas, in the right way of pronouncing it, ' and althó' we ought at áll times'---the repetition of the ſame ſound is avoided, and the following meaning is evidently implied; though we ſhould embrace every opportunity, when we are alone, and in private meditation, to confeſs our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to join in acts of public worſhip. Here, alſo, there is often an unfortunate emphaſis on the word, *ſo*, inſtead of the word, *chiefly*, ' yet ought we moſt chiefly ſo to do, &c.' and this ariſes from not giving the due emphaſis to the word, *all*, in the former part of the ſentence, which would have ſhewn the neceſſity of giving a correſpondent force to the word, *chiefly*, in the latter. ' And altho' we ought at àll times' humbly to acknowlege our ſins before God" yet ought we moſt chiefly ſo to do' when we aſſemble and meet together' to render thanks' for the great benefits that we have received at his hands, &c.' Nothing is more frequent than to give the tone of a full-ſtop at the end of the former part of this ſentence, as thus---' yet ought we moſt chiefly ſo to do when we aſſemble and meet together.' What, at any time, in aſſemblies of amuſement and feſtivity? No, it is only when we aſſemble and meet together, *to render thanks for the great benefits* we have received at his hands, &c. In this, and what follows, a diſtinct enumeration is made, of the ſeveral parts whereof the public worſhip is compoſed. *To render thanks'* for the *great benefits that we*

have received at his hands" Thankſgiving. *To ſet forth his moſt worthy praiſe*" by pſalms and hymns. *To hear his moſt holy word*" in the Leſſons. *And to aſk thoſe things that are requiſite and neceſſary, as well for the body as the ſoul*" the prayers. On which account, the ſeveral ſentences containing the diſtinct parts of the ſervice, ought to be kept more detached from each other, than they uſually are; and the words peculiarly expreſſive of each branch of the ſervice, ſhould chiefly be made emphatical. 'To render thanks' for the great benefits that we have received at his hands" to ſet forth his moſt worthy praiſe" to hear' his moſt holy word" and to aſk thoſe things' which are requiſite' and neceſſary' as well for the body' as the ſoul"' Whereas, in the uſual' way of running theſe ſentences into one another, the auditor has no time to obſerve the diſtinctneſs of the parts; and I believe it has ſeldom occurred to any one, that in theſe four ſentences, are ſeparately enumerated, the four capital branches of the church ſervice. 'Wherefore I pray and beſeech you as many as are here preſent'—This is the way in which that paſſage is uſually delivered; but, ſurely a more particular and perſonal addreſs, would have more force to call up attention, than this vague and general one; which will be done only by placing the emphaſis on the word, *you*. 'Wherefore I pray and beſeech you' as many as are here preſent, &c.' That is I pray and beſeech all you, and each individual of you, here preſent, to accompany me, &c. for that is what is implied in the words '*as many as are here preſent*;' it is addreſſing them in detail, each individual of the number there preſent; and if theſe words be not taken in that ſenſe, they are a mere tautology; for if they

they had only a general meaning, like the word, *you*, they would expreſs nothing more than what had been already done by that word.

I ſhall now read the whole, in the manner I have recommended; and if you will give attention to the marks, you will be reminded of the manner, when you come to practiſe in your private reading.

'Dearly belo'ved brethren!=The ſcripture moveth us' in ſu'ndry places' to acknowlege and confeſs our manifold ſins and wickedneſs" and that we ſhould not diſſe'mble nor clòke them' before the face of Almighty God' our Hea'vnly Father" but confeſs them' with an humble' lowly' penitent' and obedient heart' to the end that we may obtain forgi'veneſs of the ſame' by hīs" i'nfinite goodneſs and mercy"' And althó we ought at àll times' humbly to acknowlege our ſins before Go'd" yet ought we moſt chiefly ſo to do' when we aſſemble and meet together' to render thanks' for the great benefits we have received at his hands" to ſet forth' his moſt worthy pràiſe" to hèar' his moſt hòly wo'rd" and to a'ſk thoſe things' which are requiſite and neceſſary' as well for the bo'dy' as the ſòul"' Wherefore I pray and beſeèch yōu' as ma'ny as are here preſent' to accompany mè' with a pùre heart' and hu'mble voice' to the throne of the heavenly grace' ſaying after me.'

Now to examine the Confeſſion in the ſame way.

'Almighty and moſt mereiful Fàther.'—Here the greateſt ſtreſs is uſually laid on the word, *Father*; whereas it ought to be on the

attribute, *mèrciful.* We are making a confeſſion of our ſins, and imploring pardon for them of God; and it is upon the greatneſs of his mercy, that we preſume to approach him in this manner, or to hope for pardon; which is implied in the words properly read—'Almighty and mōſt me'rciful Father—' Another fault here committed, is the dropping the voice at the end, as if it were a full-ſtop; whereas, it is evidently an incomplete member of a ſentence, as would appear if it were immediately followed by the ſubſequent one, which belongs to it, without the reader's being interrupted by the congregation. But that interruption ought to make no change in the proper manner of delivering it, which ſhould be in a ſuſtained note, and which the reader would uſe, were he to continue it without ſuch interruption. 'Almighty' and moſt merciful Father' we have erred and ſtrayed from thy ways' like loſt ſheep'". Theſe two laſt words are often run into one another, and pronounced as if they were but one; inſtead of 'like loſt ſheep,' it is read, 'like loſsſheep.' 'We have followed too muc'h the devices and deſires of our own hearts.' Here, by laying the ſtreſs on the word, *much*, there is no more implied, but that we have given way to our inclinations more than we ſhould do; and that may admit of being interpreted but in a ſmall degree. But when it is repeated thus—'We have followed tòo much' the devices and deſires of our own hearts' it implies, in a great degree, there are no boundaries fixed to our wanderings; and not only ſo, but the tone of voice accompanying that emphaſis, includes at the ſame time ſelf condemnation, and contrition. 'We have followed tòo much' the devices and deſires of our own hearts. We have

have offended againſt thy holy laws. We have left undo'ne thoſe things which we ought to have do'ne; and we have do'ne thoſe things which we ought not to have do'ne.' In which way of reading, the repetition of the word, *done*, four times in ſo ſhort a ſpace, and in the ſame tone, is at once diſagreeable to the ear, and obſcures the meaning. But in the right way of reading it—'We have left u'ndone' thoſe things which we ought to have do'ne" and we have do'ne thoſe things' which we ought no't to have done"' The two emphaſes placed on the two negatives, make the word, *done*, with which they are connected, paſs unnoticed by the ear; and the different notes of voice, uſed to the ſame word, twice repeated with emphaſis, give at once an agreeable variety to the ear, and enforce the meaning to the underſtanding. Which is no more than this; 'We have left u'ndone' what we ought to have done; and we have done' what we ought no't to have done. And there is no health i'n us.' In this way the ſtreſs is improperly laid upon, *in*, and the important word, *health*, is paſſed over unmarked. It ſhould be read—'and there is nō heal'th in us.—But thou O Lord have mercy upo'n us miſerable offenders. In this way of running the words of the invocation into one another, all reverence to the Deity is loſt.—'But thou O Lord,' Whereas, by interjecting a ſmall pauſe before the immediate addreſs to him by name, and at the ſame time lowering the voice, in token of reſpect, the manner would be ſuch, as alone can become a creature, addreſſing his Creator. 'But thou' O Lōrd' have mercy upo'n us' miſerable offenders"' In theſe words, here, as well as in all other places where they are repeated, it is uſual to lay the emphaſis on the

the inſignificant word, *upon*, inſtead of the important one, *mercy*; by ſaying,—'have mercy upo'n us'---inſtead of 'have me'rcy upon us' miſerable offenders.'---'Spare thou them O God which confeſs their faults.' In the firſt part of the ſentence, the words, *thou them*, when run too cloſely together, have a bad effect on the ear. 'Spare thou them'---which may be avoided by a ſmall ſeparation of thoſe words; as, 'Spāre thou' the'm' O God' which confe'ſs their faults.---Reſtore thou them that are penitent. Here is a repetition of the ſame words, *thou them*, which has ſtill a worſe effect on the ear, and is to be remedied in the ſame way. 'Reſtōre thou' the'm that are penitent. According to thy promiſes' declared unto mankind in Chriſt Jeſu our Lord'' And grant O moſt merciful Father for his ſake'---Here we have another inſtance of the want of reſpect to the Deity, by not making the proper pauſe before the immediate addreſs to him; and indeed the ſame may be obſerved throughout the whole ſervice. It ſhould be read thus: And grant' O mōſt me'rciful Father' for hi's ſake' that we may hereafter' live a go'dly' rìghteous' and sòber life' to the glory of thy holy name.

In reading the Abſolution, it is uſual to begin it in the ſame manner, and tone of voice, as if it were a prayer addreſſed to the Almighty, inſtead of ſpeaking of him, and delivering a commiſſion in his name. As thus—'Almighty God! the Father of our Lord Jeſus Chriſt'—inſtead of the authoritative tone of one ſpeaking in his name, and who has received *power* and *commandment* from him, to declare his gracious pleaſure to his people. The words as they ſtand, have indeed the ſame air as ſeveral

prayers

prayers beginning in the ſame manner: which probably has betrayed moſt into the ſame mode of delivering them. But whoever will ſuppoſe them to be preceded by the article, *the*, which is underſtood, as thus—*The* Almighty God, Father of our Lord Jeſus Chriſt, &c. will imdiately ſee the neceſſity of uſing a tone very different from that of ſupplication; and will eaſily bring himſelf to the uſe of it.—'Who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live.' Here the emphaſis on the words, *ſinner*, in the firſt part, and, *turn from his wickedneſs*, in the latter, obſcure the main purport of the ſentence; which is, The Almighty takes no pleaſure in ſeeing a ſinner periſh everlaſtingly (which is implied in the *death of a ſinner)* but wiſhes rather, by a courſe of penitence and reformation, he may receive eternal life; which is implied in the word, *live*. How ſtrongly marked therefore ſhould words be of ſuch powerful import! 'And hath given power and commandment to his miniſters, to declare and pronounce to his people being penitent'---The words, by being thus huddled together, loſe much of their import and clearneſs. But read in the following way ---And hath given po'wer' and commàndment to his miniſters'' to declàre' and pronoùnce' to his people'---the different parts of each member of the ſentence, and their reference to each other are diſtinctly pointed out. He hath given to his miniſters commandment' to declare'' and power' to pronouncé' the abſolution of ſins---upon a certain condition. Ought not the condition then, to be particularly marked and enforced, inſtead of being ſlurred over as it uſually is? 'to declare and pronounce to his people

people being penitent the abſolution, &c.' ſhould it not have the ſolemnity of a pauſe, both before and after it, accompanied by a lower tone of voice, to give it its due weight? As thus---to declare and pronounce to his people' being penitent' the abſolution' and remiſſion of their ſins.—' He pardoneth and abſolveth all them that truly repent, &c.' Here the obſervation formerly made recurs, of the ſlight manner in which the Almighty is often mentioned, an which muſt be much more ſtriking on this occaſion, where his miniſter is commanded in his name, to declare his pleaſure to his people, upon ſo important an article. Surely this cannot be done with too much ſolemnity, and may be effected by dwelling with a tone of reverential awe, on the relative which ſtands for his name, followed by a ſuitable pauſe; thus—He' pardoneth and abſolveth all them that trùly repen't' and unfeignedly believe his holy Goſpel.—' Wherefore let us beſeech him to grant us true repentance, &c.' In this, as in all other places, where there is a particular addreſs to the congregation, it is to be wiſhed that it were brought more home to them, by force of emphaſis on the proper word; as thus—Wherefore let us beſeech him to grant u's' true repentance—that is, let us all who are here aſſembled, unite to beſeech him that we may be made fit partakers of this covenant; the covenant juſt before publiſhed to all Chriſtians. From which each paſtor takes occaſion to exhort his own particular flock, earneſtly to pray to God, that they may partake of it.

Theſe are the principal faults uſually committed in reading the abſolution. Others of ſmaller

ſmaller note I ſhall not expatiate on, but leave them to each one's obſervation, by reading the whole in what appears to me to be the right manner.

'Almīghty God' the father of our Lord Jeſus Chriſt' who deſireth not the dea'th of a ſinner' but rather that he may turn from his wickedneſs' and li've" and hath given po'wer' and commàndment to his miniſters' to decla're and pronoûnce to his people' being pe'nitent' the abſolution and remiſſion of their ſins" Hē" pardoneth and abſolveth all them that trûly repent' and unfeignedly believe his holy goſpel"' Wherefore let us beſēech him' to grant u's' trûe repentance' and his hôly ſpirit' that thoſe things may pleaſe him' which we do at thi's pre'ſent' and that the reſ't of our life herea'fter' may be pûre and holy" ſo that at the las't' we may come to his ete'rnal jòy' through Jeſus Chriſt our Lord"'

I now come to the Lord's prayer. Nothing can ſhew the corrupt ſtate of the art of reading, or the power of bad habit, in a ſtronger light, than the manner in which that ſhort and ſimple prayer, is generally delivered. In the firſt words of it, 'Our Father which àrt in Heaven'—that falſe emphaſis on the word, *art*, has almoſt univerſally prevailed. This ſtrong ſtreſs upon the affirmative, *art*, looks as if there might be a doubt, whether the reſidence of God were in Heaven, or not; and the impropriety of the emphaſis will immediately appear, upon changing the word we are accuſtomed to, to another of the ſame import. For inſtance, ſhould any one inſtead of ſaying—Our Father who reſideſt in Hea'ven—read—Our Father who reſìdeſt in Heaven,

Heaven, the abſurdity would be glaring. The other conſequently ſhould be read in the ſame way—' Our Father' which art in Hea'ven'—with the emphaſis upon Heaven, and the voice ſomewhat raiſed. I have known a few who have ſeen this miſtake, and to avoid it, have run into another errour, as thus—' Our Father whichart in Heaven, making the two words, *which* and *art*, appear but as one, by too precipitate an utterance—whichart---They ſhould be pronounced diſtinctly, but without any ſtreſs; and this will be accompliſhed in ſpite of habit, by frequent trials, if care be taken to reſerve the emphaſis for the word Heaven, as thus---' Our Father' which art in Hea'ven' hallowed be thy name = ' Thy kingdom come, thy will be done on Earth as it is in Heaven.'---By running the words and members of the ſentence thus into each other, the importance of the ſentiments, and the relation which one member of the ſentence bears to the other, are loſt. The firſt, expreſſes a wiſh for the coming of the promiſed kingdom of Chriſt; the other, a deſire of the conſequences to be expected from the coming of that kingdom, that the will of God may be done on Earth, as it is in Heaven; which we are told will be the caſe, when Chriſt begins his reign. The meaning of the firſt, is the ſame as if it were written---May thy kingdom come; but the word, *may*, being underſtood, its place ſhould be ſupplied by a ſmall pauſe before the word, *come*---' thy kingdom' come" and after a due pauſe, to let ſo ſolemn a wiſh make its proper impreſſion, the reaſon of this wiſh, that is, in order that the will of God may be done on Earth, as it is in Heaven, ſhould be diſtinctly pointed out, by a ſmall pauſe before the words, *on Earth*, and, *in Heaven*, as thus---' thy kingdom' come" thy will'

be

bè done' on earth' as it i's' in Heaven'---with the emphaſis on the word, *be*, and a pauſe before it, to correſpond with the pauſe and emphaſis, before, and on, the word, *come*; as there is the ſame reaſon for both, *may*, being here underſtood, as in the former caſe; 'may thy kingdom come" may thy will be done'" and upon the abſence of that optative' the emphaſis, in order to ſupply its place ſhould be transferred to the auxiliary, *be*, as it is in all other caſes. By reading it in the uſual way, miſled probably by falſe pointing, they make theſe two, detached ſentences, utterly independent of each other. Whereas in the other way, the latter is a conſequence of, and cloſely connected with, the former. 'Thy kingdom' come" thy will' bè done' on ea'rth' as it i's' in Hea'ven---' and from this reading only can the true meaning of the paſſage be diſclo'ed.---'Give us this da'y our dàily bread'---Here the emphaſis on the word, *day*, is unfortunately placed, both with regard to ſound and ſenſe. The ear is hurt, by the immediate repetition of the ſame ſound, in the word daily---'Give us this da'y our dàily bread'---And the true meaning is not conveyed; for this is ſuppoſed to be a prayer to be daily uſed, and a petition to be daily preferred, compoſed for our uſe by him, who bade us take no thought for the morrow; wherefore it ſhould be thus pronounced---'Give us thi's day' our dàily brea'd"---'And forgive us our treſpaſſes, as we forgive them, that treſpaſs againſt us.'---There are ſo many faults committed, in this manner of reading the ſentence, that to enter into a minute examination of them, would take up too much time unneceſſarily; as I apprehend that the bare reading of it in the right manner will carry conviction with it, and needs no other

other comment. 'And forgive u's' our treſpaſſes' a's we' forgive the'm' who treſpaſs againſt u's. I muſt here, however, ſhew the neceſſity there is, for laying a ſtrong emphaſis on the little word, *as*, which is always ſlurred over; becauſe that particle implies the very condition on which we expect forgiveneſs ourſelves, that is, in like manner as we grant it to others. There is another fault committed by ſome, in removing the accent from the laſt ſyllable of the word, *forgi've*, to the firſt; as, Give us this day our daily bread, and fo'rgive us our treſpaſſes, &c.' by which they ſeem to make an oppoſition between the words, *give* and *forgive*, where there is none intended; than which nothing can be more abſurd and puerile.---'And leàd us not into temptation, but deliver us from evil.'---It were to be wiſhed, for obvious reaſons, that the ſtrong emphaſis on the word, *lead*, were transferred to the word, *temptation*; inſtead of ſaying---'and leàd us not into temptation'—that it were read---'and lead us not into temptàtion, but deliver us from evil.---'For thine is the kingdom, and the power, and the glory, for ever and ever.'---In this way of reading, the fine cloſe of this admirable prayer, is changed in its movement, from the ſolemn and majeſtic to a comic and cantering pace. 'For thine is' the kingdom' and the power' and the glory' for ever' and ever.' The meaſure in this way, to ſpeak in the proſodial language, becomes purely amphibrachic, uſed only in comic poems and ballads; whereas by making a pauſe after the word, *thine*, and ſeparating the other members of the ſentence, the movement becomes chiefly anapæſtic, full of force and dignity.—'For thine' is the kingdom" and the power" and the glory" for ever' and ever.'

I ſhall

I ſhall now read the whole in the propoſed manner.

' Our Fāther' which art in Hea'ven' ha'llowed be thy name = Thy kingdom' co'me" thy will' bè done on ea'rth' as it i's' in Hea'ven = Give us thi's day' our dàily brea'd"' And forgive u's' oùr treſpaſſes' a's we' forgive the'm' that treſpaſs againſt u's"' And lead us not into temptàtion' but deliver us from evil = For thīne' is the kingdom" and the power" and the glory" for ever' and ever ='

' O Lord open thou our lip's'—In this way of reading, the addreſs to God ſeems only to be, to open our mouths, which ſurely does not require his intervention; but when the emphaſis is placed right, as thus—' O Lōrd' open thoù our lips'—the figurative meaning ſtarts forth, which is, do thou inſpire us with a true ſpirit of devotion, ' and our mouth ſhall ſhew forth thy praiſe.

Ō Gōd' make ſpèed to ſave us"'

Ō Lōrd' make hàſte to help us"'

' Glory be to the Father, and to the Son, and to the Holy Ghoſt.'—To give a due ſolemnity to this, and to prepare the hearer's attention to the three perſons, to each of whom glory is to be attributed, I would recommend a ſmall pauſe, before the naming of the firſt perſon, and a longer one after that, and the ſecond; as thus—' Glory be' to the Fàther" and to the So'n" and to the Hòly Ghòſt"' As it wàs' in the begi'nning" i's' nòw" and e'ver ſha'll be' world without end"'

Prāiſe

Prāiſe yè' the Lōrd"

The Lord's name bè praiſed ='

Thus far I have been minute in my obſervations, becauſe it will ſave me the trouble of commenting upon ſimilar faults, when they occur in the reſt of the ſervice; and as thoſe which are moſt generally committed throughout, have been laid open in the courſe of this diſcuſſion, I ſhall content myſelf hereafter, with reading and marking the remainder of the uſual ſervice, in a proper way; and ſhall reſerve my comments only for ſuch paſſages as are moſt difficult, or in which the moſt glaring faults are committed. For a diſcuſſion throughout equally minute, would run theſe diſcourſes to an unreaſonable length.

'O come' let us ſi'ng unto the Lōrd" let us heartily rejoice in the ſtren'gth of our ſalvàtion"'

Let us come before his preſence with thankſgi'ving" and ſhew ourſelves gla'd in him' with pſālms"'

For the Lord' is a grēat Go'd" and a great Ki'ng' above àll Gods"'

In hi's hand' are all the corners of the earth" and the ſtrength of the hills' is hi's alſo"'

The sēa is hi's' and hè made it' and hi's hands prepared the drȳ land"'

Ō come' let us worſhip and fall do'wn" and knēel before the Lōrd our Maker"'

For

For Hē′ is the Lord our God″ and wē′ are the people of hi's paſture′ and the ſheep of hi's hand‴

To day′ if you will hèar his voice′ hàrden not your hearts′ as in the provocàtion′ in the day of temptàtion in the wilderneſs″

When your fathers tem'pted me′ Pròved me′ and sāw my works‴

Fòrty years long′ was I grièved with this generation″ and ſaid′ it is a people that do er'r in their heārts′ for they have not known mȳ ways″

Unto whom I ſwàre in my wràth′ that they ſhoul'd not enter into mȳ reſt‴

Glōry be′ to the Fàther″ and to the So'n″ and to the Hòly Ghòſt″

As it wa's′ in the begi'nning″ is′ nòw″ and ever ſha'll be′ world without end″ Amen‴.

Next follows the Te Deum.

We práiſe thēe′ Ō Gōd″ we ackno'wlege thee to be the Lòrd‴

All the ea'rth′ doth wo'rſhip thee′ the Fāther everla'ſting‴

To thēe′ all àngels cry aloud″ the hea'vens′ and āll the powers therein‴

To thēe′ Cherubin and Seraphin continually do cry′

Hōly

Hōly" Hōly" Hōly' Lord God of Sabaoth"

Heaven' and earth' are full of the majeſty of thȳ glory"

The glōrious company of the apo'ſtles' prāiſe thee"

The gōodly fellowſhip of the pro'phets' prāiſe thee"

The nōble army of màrtyrs' prāiſe thee"

The hōly Church' thro'out all the wor'ld' doth acknowlege thèe

The Father' of an i'nfinite majeſty!"

Thine honourable' true' and ònly Son"

Alſo the Hōly Ghōſt' the co'mforter"

Thoū art the Kin'g of Glory' Ō Chriſt"

Thou art the everla'ſting Son of the Father"

When thou tookeſt upon thee to deli'ver man' thou didſt not abhor the virgin's womb"

When thou hadſt overco'me the ſharpneſs of dea'th" thou didſt òpen the kingdom of heaven' to āll belīevers"

Thou ſitteſt at the rīght hānd of Go'd' in the glōry of the Fāther"

We believe' that thou ſhalt co'me to be our ju'dge"

We

We the'refore prāy thee' he'lp thy ſervants' whom thou haſt redèemed' with thy pre'cious blood"

Make them to be numbered with thȳ ſaints' in glōry everla'ſting"'.

Ō Lōrd' ſave thy people' and ble'ſs thine heritage"

Go'vern them' and lift them u'p for ever"'

Dāy by dày' we ma'gnify thee"

And we worſhip thȳ name e'ver' world without end"'

Vouchſafe' Ō Lōrd' to keep us thi's day without ſin"'

Ō Lōrd' have me'rcy upon us" have me'rcy upon us"'

Ō Lōrd' let thy mercy li'ghten upon us' as our tru'ſt is in thēē"'

Ō Lōrd' in thèe have I truſted' let me ne'ver be confounded =

Ō be jo'yful in the Lord' āll ye lan'ds" ſerve the Lōrd with gla'dneſs' and come before his preſence' with a ſo'ng"

Be ye sùre' that the Lōrd' Hē is Go'd" it is Hè that hath made us' and not wē' ourſelves" we are hi's people' and the ſheep of hi's paſture"'

Ō go

Ō go your way into his gàtes' with thankſ-gi'ving" and into his coùrts' with pràiſe' be than'kful unto him' and ſpeak goo'd of his name''

For the Lōrd' is gràcious" his me'rcy' is everlaſting" and his trùth' endureth from generàtion to generation =

Glory be, &c.'

It is not part of my province, to deſcant upon the propriety of appointing theſe hymns to be read, as part of the church ſervice; though, ſurely, they ſeem much better calculated for ſinging. But ſince it is a neceſſary part of the ſervice, nothing can be more abſurd, than delivering them in the uſual cold monotonous manner. What can be more incongruous to the matter, than ſuch a mode of uttering the following verſe —

'O come let us ſing unto the Lord, let us heartily rejoice in the ſtrength of our ſalvation' —Or this,

'O be joyful in the Lord all ye lands, ſerve the Lord with gladneſs and come before his preſence with a ſong.'

Surely hymns, ſuch as theſe, ought to be delivered in tones of that enthuſiaſtic ardour, which naturally reſult from a heart filled with admiration, love, and gratitude towards its great Creator and Benefactor.

After theſe follows the Creed.

'I believe

'I believe in Go'd' the Fāther Ālmīghty' maker of heaven and earth" and in Jēſus Chriſt' his only Son' oūr Lōrd" Who was concèived' by the Hōly Ghoſt" bòrn' of the Virgin Mary" ſuff'ered' under Pontius Pilate" was crùcified' dea'd' and bu'ried" he deſcended into he'll" the third day he ròſe agaĭn from the dead" he a'ſcended into heaven" and ſitteth on the right hand of God' the Father Ālmighty" from thence' he ſhall come to ju'dge' the quic'k and the dea'd" I believe in the Hōly Ghōſt" the hōly ca'tholic church" the commùnion of ſāints" the forgi'veneſs of ſins" the reſurre'ction of the body" and the life everla'ſting.'

This Creed will admit of little change in the notes of the voice. It ought to be pronounced with diſtinctneſs and ſolemnity; to which nothing will contribute ſo much, as a due obſervation of the pauſes, in the ſentences, and their ſeveral members. There is one wrong emphaſis conſtantly uſed here, which gives a falſe meaning to the paſſage, where it is ſaid---'the third day he roſe agai'n from the dead.' Now, riſing again, certainly means riſing twice.

As when we ſay of a man, he was thrown on the ground, and *ròſe* again; he was thrown a ſecond time, and roſe *agai'n*. In the firſt inſtance, the word *again* is redundant, and is a mere mode of ſpeech. In the ſecond it is neceſſary, and has its true meaning. That ſentence therefore ought to be read thus---'The third day, he ròſe agaĭn from the dead.'

'The Lōrd' bè wĭth you.'

Here the emphaſis ought to be on the auxiliary verb, *be*, as, *may*, the ſign of the optative is omitted, as was mentioned in a former caſe. This adds to the ſolemnity of the wiſh. Whereas, in the common way of repeating it. 'The Lord be with you;' it is exactly the ſame as the common mode of expreſſion, in bidding farewell.

'And with thȳ ſpi'rit.

Let us prayȳ'''

Lórd' have me'rcy upon us''

Chrīſt' have me'rcy upon us''

Lōrd' have me'rcy upon us=

Our Father, &c. as before.

Ō Lōrd' ſhew thy me'rcy upon us''

And grant us thy ſalvàtion'''

Ō Lōrd' ſave the Ki'ng

And mercifully hèar us' when we càll upon thee.

Endue thy mi'niſters' with rìghteouſneſs''

And make thy chòſen people' joyful'''

Ō Lōrd' ſàve thy people

And bleſs thine inheritance'''

Give pēace in oùr time' Ō Lōrd''

Becauſe there is nòne other that fighteth for us' but ònly thōu' Ō God'''

Ō God' make clèan our hearts within us''

And take not thy hōly ſpirit from us=

Ō Gōd' who art the a'uthor of pe'ace' and lòver of co'ncord'' in knowlege of whòm' ſtandeth our ete'rnal life'' whoſe ſe'rvice' is perfect freedom'' defend u's' thy humble ſervants' in āll aſſaults of our e'nemies'' that we' ſùrely truſting' in th'y defence' may not fear the power of a'ny adverſaries' thro' the might of Jeſus Chriſt'' oūr Lōrd =

Ō Lōrd

Ō Lōrd′ our heavenly Father′ almighty and everlaſting God″ who haſt ſāfely brought us to the begi'nning of this day″ defend us i'n the ſame with thy mighty power″ and grant that thi's day′ we fall into nō ſi'n′ neither run into any kind of dànger″ but that āll our dòings′ may be ordered by th'y governance′ to do ālways tha't is righteous in th'y ſight′ thro' Jeſus Chriſt′ oūr Lōrd=

Ō Lōrd′ our hea'venly Father′ high and mighty′ King of kings′ Lord of lords′ the ònly Ruler of princes′ who doſt from thy throne behold all the dwellers upon earth″ moſt hèartily we beſeech thee′ with thy favour to behold′ our moſt gracious ſovereign Lord′ King George″ and ſò repleniſh him with the grace of thy holy ſpirit′ that he may àlway incline to thȳ wi'll′ and walk in thy wày′″ Endue him ple'nteouſly′ with hea'venly gifts″ grant him in health and wealth lo'ng to live″ ſtren'gthen him′ that he may vanquiſh and overcome àll his enemies″ and finally′ after thi's life′ he may attain everla'ſting joy and felicity′ thro' Jeſus Chriſt′ oūr Lōrd=

Almīghty Gōd′ the fountain of all goodneſs′ we humbly beſeech thee to bleſs our gracious Queen Charlotte′ his Royal Highneſs George Prince of Wales′ and all the Royal family″′ Endùe them with thy hōly ſpi'rit″ enric'h them with thy hea'venly grace′ pro'ſper them with all ha'ppineſs″ and bring them to thine everla'ſting kingdom′ thro' Jeſus Chriſt′ oūr Lōrd =

Almīghty′ and everla'ſting Gōd′ who alòne workeſt great marvels″ ſend down upon our Biſhops′ and Curates′ and all congregations committed to their charge′ the healthful ſpirit of

thȳ grace" and that they may trùly pleaſe thee' pour upon them the conti'nual dew of thȳ bleſſing" Grant this' Ō Lōrd' for the ho'nour of our advocate and mediator' Jēſus Chrīſt =

Almīghty Gōd' who haſt given us grace at thi's time' with o'ne accōr' to make our common ſupplications unto theē' and doſt promiſe that when two or three are gathered together in thȳ name' thou wilt gràn' their requeſts" fulfil nòw' Ō Lōrd' the deſires and petitions of thy ſervants' as may be moſt expèdient for them' granting us' in thi's world' knowlege of thȳ trūth" and in the world to co'me' life everla'ſting=

The gràce' of our Lōrd Jēſus Chrīſt" and the lo've' of God" and the fe'llowſhip' of the Hōly Ghōſt" bè with us āll' e'vermore'=

Upon the foregoing prayers I ſhall only make a few remarks. In that for the King, the following paſſage is often thus read.—' Moſt heartily we beſeech thee with thy favour, to behold our moſt gracious ſovereign Lord King George'—By which falſe pauſes the paſſage is rendered abſurd. It is evident in the firſt part of the ſentence, that the words---' with thy favour to behold'---ſhould be kept together, preceded and followed by a ſmall pauſe---' moſt heartily we beſeech thee' with thy favour to behold' our moſt gracious Sovereign Lord King George'---in which way of reading the laſt words, without any pauſe, ' Lord King George' —the title given to his Majeſty appears ludicrous, inſtead of the proper and ſolemn one given to him by interjecting the due pauſe—' our moſt gracious Sovereign Lord' King George.'

In

In pronouncing the benediction in the uſual way, as thus—'The grace of our Lord Jeſus Chriſt, and the love of Go'd, and the fellowſhip of the Holy Ghoſt'—all its ſolemnity and force is loſt The three diſtinct attributes, referred to the three perſons in the Godhead, ought to be pointed out by due emphaſes and pauſes. 'The gràce' of our Lord Jeſus Chriſt" and the lo've' of God" and the fe'llowſhip' of the Holy Ghoſt" be wi'th us all' evermore.' In the laſt part, by laying the ſtreſs upon the unimportant prepoſition, *with*, the pious and ardent wiſh, included in the benediction, is loſt, which can only be manifeſted by a forcible emphaſis on the words, *be*, and, *all*, 'bè with us àll, evermore'=on, *bè*, as expreſſive of the wiſh, which was before explained; on, *al'*, as extending the benediction to the whole, and each individual of the congregation.

I ſhall now proceed to ſuch parts of the Evening Service, as are not contained in that of the morning.

'My ſoul doth ma'gnify the Lōrd' and my ſpirit hath rejo'iced' in Gōd my Sāviour"

For he hath regarded the lo'wlineſs of his handmaiden' '

For behold from he'nceforth' āll generations ſhall call me bleſſed"

For Hē that is mìghty hath magnified me" and Hòly is his name' '

And his mercy is' on them that fèar him' throughout all generations"

He hath ſhewed ſtre'ngth with his àrm" He hath ſcattered the pròud' in the imagination of their hearts"

He hath pŭt dōwn the mìghty from their ſeat" and hath exàlted' the hu'mble and mēek'"

He hath fil'ed the hu'ngry' with goo'd things" and the ric'h' he hath ſent em'pty away"'.

Hē' remembering his mercy' hath holpen his ſervant Iſrael" as he pro'miſed to our forefathers' Abraham and his ſeed for ever=

Glory be, &c.

Lord' now letteſt thou thy ſervant depart in pèace' according to thy w: r'd".

For' mine eyes have ſeen thy ſalvation"

Which thou haſt prepared before the face of all people"

To be a light' to lìghten the Ge'ntiles" and to be the glòry of thy people I'ſrael=

Ō Gōd' from whom all hōly desìres' all gōod coùnſels' and all jūſt wor'ks do proceed" give unto thy ſervants' tha't pēace' which the world can no't give" that both' our heàrts may be ſet to obèy thy commandments' and alſo' that by thēe' we' being defended from the fear of our enemies' may paſs our time in reſt and quìetneſs' thro' the merits of Jēſus Chrīſt' our Saviour=

Lighten our darkneſs we beſeech thee' Ō Lord' and by thy great me'rcy' defend us from all perils and dangers of thi's night' for the love of thy ònly Son' our Sāviour' Jēſus Chrīſt'=

LECTURE IV.

The LITANY.

O Gōd the Fàther" ōf Heavēn" have me'rcy upon us' miſerable ſinners"

Ō Gōd the So'n" Redeèmer of the worl'd" have me'rcy upon us' miſerable ſinners"

Ō Gōd the Hōly Ghōſt" proceèding from the Fàther and the So'n" have me'rcy upon us' miſerable ſinners"

Ō hōly' blēſſed' and glōrious Tri'nity" threè Pe'rſons' and o'ne Go'd" have me'rcy upon us miſerable ſinners =

Reme'mber not' Lōrd' oùr offences' nor the offences of our forefa'thers" neither take thou ve'ngeance of our ſins" Spàre us' gōod Lōrd" ſpàre thy people' whom thou haſt redeèmed with thy moſt pre'cious bloo'd' and be not an'gry with us for e'ver"

Spàre us' gōod Lōrd"

From all èvil and miſchief" from ſi'n" from the cra'fts and aſſaùlts of the de'vil" from thȳ wràth" and from everla'ſting damnàtion'

Gōod Lōrd deli'ver us"

From all bli'ndneſs of heàrt" from prìde' vain-glòry' and hypòcriſy" from èmvy' hàtred and màlice" and all uncha'ritableneſs'

Good, &c.

From lìghtning ' and te'mpeſt " from plàgue ' pe'ſtilence ' and fa'mine " from ba'ttle ' and mu'rder " and from ſu'dden dea'th '

Good, &c.

From all ſedi'tion ' privy conſpi'racy ' and re-be'llion " from all fâlſe doctrine ' he'reſy ' and ſchis'm " from hàrdneſs of heàrt ' and contem'pt of thy word and commandment '

Good, &c.

Bȳ ' the myſtery of thy hōly incarnàtion ' bȳ ' thy hōly nati'vity ' and circumci'ſion " bȳ thy ba'ptiſm ' fa'ſting ' and temptàtion '

Good, &c.

Bȳ thine a'gony and bloo'dy ſwea't " by thy cro'ſs and pa'ſſion " by thy pre'cious dea'th and bu'rial " by thy glòrious reſurre'ction and aſce'n-ſion " and by the coming of the Hōly Ghōſt '

Good, &c.

In all time of our tribulàtion " in all time of our wea'lth " in the hour of dea'th " and in the day of ju'dgment '

Gōod Lōrd deli'ver us =

= Wē ſinners ' do beſeech thee to hèar us ' Ō Lōrd Gōd " and that it may pleaſe thee to rule and govern thy hōly Chu'rch univerſal ' in the rìght way "'

We

We beſeech thee to hèar us' gōod Lōrd"'

That it may pleaſe thee' to kèep' and ſtrengthen' in the trùe worſhipping of thee' in rīghteouſneſs and hōlineſs of life' thȳ sèrvant George' oūr moſt gracious Ki'ng and Governor"'

We, &c.

That it may pleaſe thee' to rule his heart' in in thy fāith' fēar' and lōve" and that he may evermore have affiance in thēe' and ever ſeek th'y honour and glory"

We, &c.

That it may pleaſe thee' to be his defe'nder' and kèeper" giving him the vi'ctory over āll his e'nemies"'

We, &c.

That it may pleaſe thee' to ble'ſs and preſe'rve our gracious Queen Charlotte" his Royal Highneſs George Prince of Wales" and all the Royal family"

We, &c.

That it may pleaſe thee' to illùminate all biſhops' prieſts' and deacons' with trùe knowlege and underſtanding of thy word" and that bōth by their preaching' ānd li'ving' they may ſet it fòrth" and ſhew it accòrdingly"'

We, &c.

That it may pleaſe thee' to endue the Lords of the Coùncil' and āll the nobi'lity' with gràce' wi'ſdom' and underſta'nding"'

We, &c.

That it may pleaſe thee' to bleſs' and keep the ma'giſtrates", giving them grace to execute ju'ſtice' and to maintain trùth'''

We, &c.

That it may pleaſe thee' to bleſs' and keep' àll thy people'''

We, &c.

That it may pleaſe thee' to give to àll nations' unity' peace' and concord'''

We, &c.

That it may pleaſe thee' to give u's an heart to lo've' and drea'd thēe" and diligently to li've after thy commàndments'''

We, &c.

That it may pleaſe thee' to give to all thy people incrèaſe of grace' to hear mèekly thy word" and to receive it with pùre affection" and to bring fōrth the frūits of the ſpi'rit'''

We, &c.

That it may pleaſe thee' to bring into the way of trùth' all ſu'ch' as have e'rred' and are dece'ived'''

We, &c.

That it may pleaſe thee' to ſtren'gthen' ſuch' as do ſtan'd" and to comfort' and help the wèak-

wèak-hearted" and to ràiſe up' them that fâll" and finally to beat dōwn Sàtan under our feet"'

We,' &c.

That it may pleaſe thee' to ſuccour' help' and comfort' āll that are in danger' neceſſity' and tribulation"'

We, &c.

That it may pleaſe thee' to preſerve all that tra'vel' by land' or by water" all women làbouring of chìld" all ſi'ck perſons' and young chi'ldren" and to ſhew thy pity upon all pri'ſoners and ca'ptives"'

We, &c.

That it may pleaſe thee' to defend' and provide for' the fàtherleſs children' and wi'dows" and all that are de'ſolate' and oppre'ſſed"'

We, &c.

That it may pleaſe thee to have me'rcy upon all men"'

We, &c.

That it may pleaſe thee' to forgi've our enemies' perſecutors' and ſlanderers' and to tu'rn their heärts"'

We, &c.

That it may pleaſe thee' to gi've' and preſer've to our uſe' the kindly frùits of the earth ſo as in dùe time we may enjoy them"'

We, &c.

That

That it may pleaſe thee' to gi've us trùe re-pe'ntance" to forgive us all our ſi'ns' ne'gli-gences' and i'gnorances" and to endue us with the grace of thy Hòly Spirit' to ame'nd our lives according to thy holy wo'rd =

We beſèech thee to hear us' gōod Lord =
= Sō'n of God' we beſèech thee to hèar us"'
Ō La'mb of God' that takeſt awa'y the ſi'ns of the world'
Grant us thȳ pēace"'
Ō La'mb of God' that takeſt awày the ſi'ns of the world'
Have me'rcy upon us"'
Ō Chrīſt' hèar us"'
Lōrd' have me'rcy upon us"
Chrīſt' have me'rcy upon us."
Lōrd' have me'rcy upon us =

I ſhall now make a few obſervations upon ſome paſſages in the above ſervice.

In the opening of the Litany, there is ſomething ſo wrong in the compoſition, that it will be very difficult to ſet it right by any mode of reading. The uſual way of delivering it—'O God the Father of Heaven'—certainly does not make it ſenſe. God may properly be ſtyled the Creator of Heaven, as well as of Earth; but as we ſhould be ſtruck with the impropriety of calling him the Father of Earth, cuſtom alone could prevent our perceiving that it is equally abſurd to ſtyle him the Father of Heaven. Beſides, there is evidently intended here, in the opening of the Litany, a diſtinct addreſs to each of the Perſons of the Trinity; not only by their different appellations, but by ſpecific attributes to each. Thus in the addreſs to God the Son, he

is

is peculiarly characteriſed as, Redeemer of the world. In that to the Holy Ghoſt, as, Proceeding from the Father and the Son. The like was probably intended with regard to the addreſs to God the Father at the opening, by the words, '*of Heaven*' as conſidering that to be peculiarly his province, as that of the Earth more immediately belonged to our Redeemer. If this was the intention, as it certainly ought to have been, of the writer, it is ſo obſcured by the ill choice and arrangement of the words, that all the world have miſtaken it. Had he inſerted the word, Ruler, or Creator, the ſenſe would then have been plain, and the compoſition perfect; as thus—'O God the Father! Ruler of Heaven, &c.

O God the Son! Redeemer of the world, &c.

O God the Holy Ghoſt! proceeding from the Father and the Son, &c.'

There is no doubt, that as it was intended that the opening of the Litany, ſhould be, by a diſtinct addreſs to each of the three Perſons of the Trinity, this intention ſhould have been manifeſted in the firſt inſtance of the addreſs to the firſt Perſon, God the Father; which it is not at all in the manner in which it is always delivered—'O God the Father of Heaven'—for this is not God the Father conſidered as one of the Perſons of the Trinity, that is, the Father of Jeſus Chriſt, or God the Son; but expreſsly, God the Father of Heaven; and therefore has no relation to, or connexion with, the two following invocations, to God the Son, and God the Holy

Holy Ghoſt. The only way to remedy this defect, is by making a pauſe after—'God the Father'—as I have read and marked it—Thus—O God the Father' of Heaven—That is, peculiarly God of Heaven, as we ſtyle the Son, our Saviour and Redeemer, more peculiarly Lord of Earth. This may at firſt appear uncouth from its novelty, but the reaſon for it will ſoon appear, and its propriety be made manifeſt.

In that part of the Litany, where we pray for a deliverance from all kinds of evil, there is one fault that conſtantly runs through the whole; which is, that at the end of every paſſage which the clergyman utters, he makes a full ſtop; though there is not one of them which contains a complete ſenſe, till it be joined with the following part ſpoken by the clerk and congregation. Thus in the firſt paſſage—'From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation'—It is evident that the ſentence is not cloſed, as it does not contain a ſingle verb; nor can it be made ſenſe, 'till the words—'*Good Lord deliver us*'—be joined to it. And the ſame may be obſerved throughout all that part of the Litany. The beſt way to get rid of this bad habit, is, that the clergyman ſhould throughout join with the congregation in repeating thoſe words—'Good Lord deliver us'—and then he will of courſe ſee the neceſſity, of not giving the tone of a full ſtop, to the preceding part of the ſentence.

It is uſual when that part of the Litany is ended, in which we deprecate evil, to run on immediately, and in the ſame tone of voice,

to

to the next part, in which we pray for good. But ſurely there ought to be a pauſe of ſome duration, to mark this change; and the tone ſhould be lowered to that of one who ſupplicates, and beſeeches the grant of favours to which he is not entitled; as is manifeſt from the very firſt words with which it ſets out.—'*We ſinners*' do beſeech thee to hear us' Ō Lōrd Gōd, &c.

There is a paſſage in that part of the Litany, often improperly read thus---'That it may pleaſe thee to defend and provide, for the fatherleſs children and widows, &c.'—in which way of ſtopping, *for*, is equally aſſociated to the former verb, *defend*, as to the latter, *provide*; but we know that, *defend* and *for*, can never be united, as defend for, is not Engliſh. We ſhould therefore read it thus—That it may pleaſe thee to defend, and provide for, the fatherleſs children, and widows, &c.

I ſhall not detain you with any remarks upon the ſlighter faults committed in this part of the ſervice, but proceed to the reſt.

Ō Lōrd' deal not with us a'fter our ſi'ns" Neither reward us a'fter our ini'quities =

Ō Gōd' mērciful Fāther' that deſpiſeſt not the ſighing of a co'ntrite heart' nor the deſire of ſuch as be ſo'rrowful" mērcifully aſſi'ſt our prayers' that we make before thee in all our trou'bles and adve'rſities', whenſoever they oppre'ſs us" and graciouſly hear us that thoſe evils' which the craft and ſubtlety' of the de'vil' or ma'n' worketh againſt us' be brought to noùght"

and by the providence of thy goodneſs they may be diſpe'rſed" that we' thy ſervants' being hurt by nò perſecutions' may e'vermore give than'ks unto thēe' in thy holy church' through Jēſus Chrīſt' our Lord'"

O Lord' ariſe" help us' and deliver us' for thy nàme's ſake'"

Ō Gōd' we have heard with our ears' and our fathers have declared unto us' the nòble wor'ks that thou didſt in their days' and in the òld time before them'"

O Lord' ariſe" help us' and deliver us for thine ho'nour.

From our e'nemies defend us' Ō Chrīſt"
Gràciouſly look upon our afflictions"
Pi'tifully behold the ſorrows of our hearts"
Me'rcifully forgive the ſins of thy people"
Fàvourably' with me'rcy' hear our prayers"
O Son of David' have me'rcy upon us"
Both no'w' and e'ver' vouchſafe to hèar us' Ō Chrīſt"
Graciouſly hear us' Ō Chrīſt" graciouſly hear us' Ō Lōrd Chriſt'"
Ō Lōrd' let thy me'rcy be ſhe'wed upon us'
As we do put our tru'ſt in thēe =

Let us pray̅ =

We hūmbly beſeech thee' Ō Fāther' me'rcifully to look upon our infi'rmities" and for the glo'ry of thy̅ nāme' tu'rn from us all thoſe evils' that we moſt ri'ghteouſly have deſerved" and grant' that in all our troubles' we may put our whòle truſt and confidence in th'y mercy'

cy' and evermore ſe'rve thee' in holineſs and pureneſs of living' to thȳ honour and glory' through our ònly Mediator and Advocate' Jēſus Chrīſt our Lōrd =

PRAYERS *and* THANKSGIVINGS *upon ſeveral Occaſions.*

Ō Almīghty Gōd' Kīng of àll kings' and Governour of all things" whoſe power no creature is able to reſi'ſt" to whom it belongeth juſtly to pu'niſh ſi'nners" and to be me'rciful to them that truly repe'nt" ſave and deliver u's' we humbly beſèech thee' from the hands of our enemies'" Abàte their prìde' aſſua'ge their ma'lice' and confoùnd their devìces" that we' being armed with th'y defence' may be preſerved evermore from all perils' to glòrify thēe' who art the ònly giver of all victory' thro' the merits of thy only Son' Jeſus Chriſt our Lord =

Moſt grācious Gōd' we humbly beſeech thee' as for this kingdom in ge'neral' ſo eſpe'cially for the high court of Parliament' under our moſt religious and gracious King at thi's time aſſembled" that thou wouldſt be pleaſed to dire'ct' and pro'ſper' all their conſultations' to the advancement of thȳ glory' the good of thȳ Church' the ſa'ety' honour' and welfare of our Sovereign' and hīs kingdoms" that all things may be sō ordered and ſettled by thèir endeavours' upon the be'ſt' and sùreſt foundations" that peace and happineſs' truth and juſtice' religion and piety' may be eſta'bliſhed among us' for àll generations'" Thēſe' and all o'ther neceſſaries' for the'm' for u's' and thy whòle church' we hu'mbly beg' in the name and mediation of Jeſus

Jeſus Chriſt' our moſt bleſſed Lōrd and Saviour =

Ō Gōd' the Creàtor' and Preſe'rver of all mankind' we humbly beſeech thee' for āll ſorts and conditions of men' that thou wouldſt be pleaſed to make thy ways knòwn unto them' thy ſaving health unto àll nations" more eſpècially we pray for the good eſtate of the Catholic Church" that it may be ſò guided and governed by th'y good ſpirit' that āll who profeſs and call themſelves Chriſtians' may be led into the way of truth" and hold the faith in ùnity of ſpìrit' in the bon'd of pèace' and in rìghteouſneſs of life"' Finally' we commend to thy fatherly goodneſs' all thoſe' who are a'ny way' afflicted or diſtreſſed' in mind' body' or eſtate"' That it may pleaſe thee to co'mfort and relìeve them' according to their ſeveral neceſſities" giving them patience u'nder their ſufferings' and a happy iſſue oùt of all their afflictions"' And this we beg for Jeſus Chriſt his ſake =.

Ō Gōd' whoſe nature and property is' e'ver to have me'rcy' and to forgi've" receive our humb'le petitions" and tho'' we be tìed and bo'ùnd with the chain of our ſins' 'yet let the pitifulneſs of thy great mercy lòoſe us' for the honour of Jeſus Chriſt' our mediator and advocate.

Almighty Gōd' Father of all mercies' wē' thine unworthy ſervants' do give thee moſt humble' and heàrty thanks' for all thy goodneſs' and loving kindneſs' to u's' and to àll men"' We bleſs thee' fōr' our creàtion' prèſervation' and àll the bleſſings of this life" but abo've all' for' thine ine'ſtimable love' in the redem'ption

redem'ption of the world by our Lord Jeſus Chriſt" fōr' the means of grace' and fōr' the hope of glory"' And we beſeēch thee' give us that dùe ſenſe of all thy mercies' that our hearts may be unfèignedly thankful" and that we may ſhew forth thy praiſe' not only with our li'ps' but in our lives" by giving u'p ourſelves to thȳ ſervice' and by walking before thee in hōlineſs and rīghteouſneſs all our days" thro' Jeſus Chriſt our Lord"' To whōm' with theē' and the Hōly Ghōſt' be āll ho'nour' and glòry' world without end' =

The COMMUNION.

' Ālmighty Gōd' u'nto whom a'll hearts be open' all deſires known' and fro'm whom no ſecrets are hid" cleanſe the thoughts of our hearts by the inſpiration of thy holy ſpirit" that we may pe'rfectly love thee' and wo'rthily magnify thy holy name' thro' Chriſt our Lord =

Gōd ſpake theſe words' and ſaid" I' am the Lord thy God" thou ſhalt have none o'ther Gods but me"'

Lord have me'rcy upon us' and incline our hearts to keep thi's law"'

Thou ſhalt not make to thyſelf any graven image' nor the likeneſs of any thing that is in heaven abo've' or in the earth benèath' or in the waters u'nder the earth' thou ſhalt not bow do'wn to them' nor wo'rſhip them" for I' the Lōrd thy Gōd' am a jea'lous God' and viſit the ſins of the fàthers' upon the chi'ldren' unto the third and fourth generation of them that hàte

hàte me' and ſhew mercy unto thouſands in them that lo've me' and kèep my commàndments'''

Lord, &c.

Thou ſhalt not take the name of the Lord thy God in vàin'' for the Lord will not hold hi'm gui'ltleſs' who tàketh his name in vain'''

Lord, &c.

Remember' that thou keep hòly the Sabbath day'' ſi'x days ſhalt thou labour' and do àll that thou haſt to do'' but the ſe'venth day' is the Sa'bbath of the Lord thy God''' In i't' thou ſhalt do no manner of work'' thou' and thy ſon' and thy daughter'' thy man-ſervant' and thy maid-ſervant'' thy cattle' and the ſtranger that is within thy gates''' For in ſi'x days' the Lord made heaven and earth' the ſea' and all that in them is'' and re'ſted the ſeventh day'' wherefore the Lord ble'ſſed the ſeventh-day' and ha'llowed it'''

Lord, &c.

Honour thy Father and thy Mother' that thy days may be lo'ng in the land' which the Lord thy God giveth thee'''

Lord, &c.

Thou ſhalt do no mu'rder''''

Lord, &c.

Thou ſhalt not commit adu'ltery''''

Lord, &c.

Thou ſhalt not ſtèal''''

Lord, &c.

Thou

Thou ſhalt not bear fàlſe witneſs againſt thy neighbour'''

Lord, &c.

Thou ſhalt not covet thy neighbour's ho'uſe" thou ſhalt not covet thy neighbour's wìfe" nor his ſe'rvant' nor his màid' nor his o'x' nor his àſs' nor a'ny thing that is hīs'''

Lord have me'rcy upon us' and write all theſe thy laws in our heàrts we beſeech thee=

Almighty Gōd' whoſe kin'gdom' is everla'ſting' and po'wer' i'nfinite" have me'rcy upon the whole church' and ſō rule the heart of thy choſen ſervant' George' our King and Governor' that Hē' knowing whòſe miniſter he is' may' above àll things' ſeek thy honour and glory''' And that wē' and āll his ſubjects' duly conſidering whòſe authority he hath' may faithfully ſerve' honour' and humbly obey him' i'n thēe' and fo'r thēe' according to thy bleſſed word and ordinance' thro" Jeſus Chriſt our Lord''' Who' with thee' and the Holy Ghoſt' liveth and reigneth ever o'ne God' world without end =

I believe in òne Gōd' the Father Almighty' maker of heaven and earth' and of all things vi'ſible and i'nviſible" and in o'ne Lōrd' Jeſus Chriſt" the only begotten Son of God" begotten of his Father before all worlds' Gōd òf God" Līght òf light' ve'ry God òf very God" bego'tten' not màde" being of o'ne ſubſtance with the Father by whom all things were made" Whō' for us' men' and for our ſalvation' came down from Heaven' and was incarnate bȳ the Holy Ghoſt' ōf the Virgin Mary' and was made man" and was crucified alſo for us under Pontius Pilate" He ſuffered' and was buried' and the third day he

he ròſe again' according to the ſcriptures' and aſcended into Heaven" and ſitteth on the right hand of the Father'" And He ſhall come again' with glōry' to ju'dge both the quick and the dead" whoſe kingdom ſhall have no end'" And I believe in the Hōly Ghōſt' the Lord and giver of life" who proceedeth from the Father and the Son" who' wi'th the Father and the So'n together is worſhipped' and glorified" who ſpake by the prophets'" And I believe one Ca'tholic and Apoſto'lic Church" I ackrrowlege o'ne b..ptiſm for the remiſſion of ſins" and I look for the reſurre'ction of the dea'd' and the life of the world to co'me.' =

In the prayer for the King there is often a falſe emphaſis laid in the following ſentence, thus—' that He knowing whoſe mi'niſter he is' —whereas it ſhould be---' that he' knowing whòſe miniſter he is'---that is, knowing that he is the miniſter of the Almighty God---And the ſame emphaſis ſhould be preſerved in the ſubſequent part---' and that we, and all his ſubjects, duly conſidering whòſe authority he hath, &c.' for the ſame reaſon.

There is a paſſage in the Creed often faultily delivered, in the following manner---' Go'd of Go'd, Light of light, very God of very God' ---In which mode of expreſſion---' Go'd of Go'd'---according to the common acceptation, it would imply a ſuperiority in him over God; as, when we ſay, ' King of Kings;' but, by laying the ſtreſs on, ' *o'f*, as ' God o'f God'--- the true meaning is pointed out, which is, ' God proceeded fro'm God, light fro'm light, very God fro'm very God.'

I ſhall

I ſhall now proceed to the reſt of the ſervice of the Communion.

'Let your light ſò ſhine before men' that they may ſèe your good works' and glorify your Father which is in Heaven=

Lay not up for yourſelves treaſures upon ear'th' where the ruſt and moth doth corrupt' and where thieves break thro'' and ſteal" but lay up for yourſelves treaſures in Hea'ven' where nèither ruſt nor moth doth corrupt' and where thieves do no't break thro' and ſteal=

Whatſoever yè would that men ſhould do unto yoù' even ſò do unto the'm" for this' is the law and the prophets=

Be mèrciful after thy po'wer" if thou haſt mu'ch' give ple'nteouſly" if thou haſt li'ttle' do thy diligence gladly to give o'f that little" for ſo gathereſt thou thyſelf a good reward' in the day of neceſſity'=

He that hath pity upon the pòor' lendeth unto the Lòrd" and look what he layeth oùt' and it ſhall be paid him agai'n=

Ble'ſſed be the man that provideth for the ſi'ck and nèedy' the Lōrd ſhall deli'ver him in the time of trouble=

Almighty and e'verliving God' who by thy holy Apoſtle has taught us to make prayers and ſupplications' and to give thanks for all men" we humbly beſeech thee' moſt mercifully to recèive theſe our prayers' which we offer to thy divine

divine Majeſty" beſeēching thee to inſpire continually the univerſal church' with the ſpirit of truth' unity' and concord"' And grant that all they that do confeſs thy hōly nāme' may agrèe in the trùth of thy hōly wōrd' and live in ùnity' and godly love"' We beſeech thee alſo' to ſave' and defend' all Chriſtian Kings' Princes' and Governors" and eſpecially thȳ ſervant George' oùr Kīng' that under him we may be godly and quietly governed"' And grant unto his whole council' and to all that are put in authority under him' that they may trùly' and indifferently' miniſter juſtice' to the puniſhment' of wickedneſs and vice" and to the maintenance of thy trùe religion and virtue"' Give grace' Ō Heavenly Father' to all Biſhops and Curates' that they may both by their life' ānd doctrine' ſet forth thy true and lively word' and rightly and duly adminiſter thy holy ſacraments"' And to āll thy people' give thy heavenly grace" and eſpecially to this congregation here preſent' that with meek heart' and due reverence' they may hèar' and recèive thy holy word' trùly ſerving thee in holineſs and righteouſneſs all the days of their life"' And we moſt humbly beſeech thee' of thy goodneſs Ō Lōrd' to comfort and ſuccour all them' who' in this tranſitory life' are in trouble' ſorrow' need' ſickneſs' or any other adverſity"' And we alſo bleſs thy hōly nāme' for all thy ſervants departed this life' in thy faith and fear" beſeeching thee to give us grace' ſō to follow thèir good example' that with thēm' wē may be partakers of thy Heavenly kingdom"' Grant this' Ō Father' for Jeſus Chriſt's ſake' our ònly mediator and advocate=

Dèarly beloved in the Lòrd" Ye that mind to come to the holy Communiòn of the Body and Blood

Blood of our Saviour Chriſt" muſt conſider' how Saint Paul exhorteth all perſons' di'ligently to try and examine themſelves' before they preſùme to eat of tha't bread' and drink of tha't cup"' For' as the be'nefit is grēat' if with a true penitent heàrt' and lìvely fàith' we recèive that holy ſacrament" (for the'n' we ſpi'ritually eat the fleſh of Chriſt' and drink his blood" then we dwell īn Chriſt' and Chriſt in u's" we are one wi'th Chriſt' and Chriſt with u's") ſo is the dànger great if we receive the ſame unwo'rthily"' For then' we are guil'ty of the body and blood of Chriſt our Saviour" we eat and drink our own damnàtion' not conſidering the Lord's body" we kindle God's wràth againſt us" we provoke him to plague us with diverſe diſeaſes' and ſundry kinds of death"' Judge therefore yourſe'lves' Brethren' that you be not judged of the Lòrd" repent you truly for your ſins paſt" have a lively and ſtedfaſt faith in Chriſt our Saviour" amend your lives' and be in perfect charity with all men" ſo ſhall ye be mèet partakers of thoſe Holy Myſteries"' And above àll things' you muſt give moſt humble and heàrty thanks' to God the Father' the Son' and the Holy Ghoſt' for the rede'mption of the wòrld' by the death and paſſion of our Saviour Chriſt' both Gòd' and màn" who did humble himſelf even unto the death upon the Croſs' for u's' miſerable ſinners" who lay in darkneſs and the ſhadow of death' that he might make u's the children of God' and exalt us to everlaſting life"' And to the end that we ſhould àlway remember' the exceèding great love of our Maſter and only Saviour' Jeſus Chriſt' thu's dying for us" and the innùmerable benefits' which by his precious blood-ſhedding he hath obtained to us' Hē' hath inſtituted and ordained Holy Myſte-

ries' as pledges of his love' and for a continual remembrance of his death' to our great and endleſs comfort''' To Hi'm therefore' with the Fà-ther' and the Hòly Ghòſt' let us give' as we are moſt bounden' conti'nual thanks'' ſubmitting ourſelves whòlly' to hi's holy will and pleaſure'' and ſtu'dying to ſerve him' in trùe hōlineſs and rīghteouſneſs' all the days of our life =

Ye' that do truly' and ea'rneſtly repent you of your ſins'' and are in love and charity with your neighbours'' and intend to lead a nèw life' following the commandment of God' and walking from he'nceforth in his holy ways'' draw near with faith' and take this holy ſacrament to your comfort'' and make your humble confeſſion to Almighty God' meekly kneeling upon your knees=

Almighty Gōd' Father of our Lord Jeſus Chriſt' Màker' of āll thīngs' Judge' of āll mēn'' we acknow'lege' and bewàil our manifold ſins and wickedneſs' which we from time to time moſt grìevouſly have committed' by thought' word' and deed' againſt thy divine Majeſty'' provoking moſt ju'ſtly thy wrath and indignation againſt us''' We do ea'rneſtly repe'nt' and are heàrtily ſo'rry for theſe our miſdoings''' The reme'mbrance of them is grìevous unto us'' the bu'rden of them is into'lerable''' Have me'rcy upon us' have me'rcy upon us' mōſt merciful Father'' for thy Son our Lord Jeſus Chrìſt's ſake' forgi've us all that is paſt'' and grant that we may ever herea'fter ſerve and pleaſe thee' in newneſs of life'' to the honour and glory of thȳ name' thro' Jeſus Chriſt our Lord=

Almighty

Almighty God′ our heavenly Father′ who′ of his great mercy′ hath promiſed forgiveneſs of ſins′ to all them that with hearty repentance′ and true faith′ turn unto him″ have me`rcy upon you″ pārdon and deli`ver you from āll your ſi`ns″ confi`rm and ſtren`gthen you in all goo`dnèſs′ and bring you to everla`ſting life′ thro′ Jeſus Chriſt our Lord =

Hēar′ what co`mfortable words′ our Saviour Chriſt ſaith′ unto āll that trùly turn to him‴

Come unto mē′ all ye that travel′ and are heavy laden′ and I wi`ll refre`ſh you‴

Sō God lo`ved the world′ that he gàve his only begotten Son′ to the end that all that beliève in him′ ſhould not pe`riſh′ but have everlaſting līfe =

Hear alſo what Saint Paul ſaith″

This′ is a true ſaying′ and worthy of āll men to be received′ that Chriſt Jeſus came into the world to ſave ſinners =

Hear alſo what Saint John ſaith″

If any man ſi`n′ we have an A`dvocate with the Father′ Jeſus Chriſt the rìghteous″ and Hē is the propitiàtion for our ſins =

Li`ft up your heārts″

We lift them u`p unto the Lòrd‴

Let us give tha'nks unto our Lord God''

It is meet and right sò to do'''

It is ve'ry meet' rìght' and our bounden dù-ty' that we ſhould at āll tìmes'' and in āll plà-ces' give tha'nks unto thēe' Ō Lōrd' Hōly Fā-ther' Almīghty' everla'ſting God'''

Therefore with àngels' and àrchangels' and with āll the company of Hea'ven' we laud' and magnify thy glōrious nāme' evermore pràiſing' thee' and ſaying' Hōly' hōly' hōly' Lord God of hoſts'' Heaven and Earth are fùll of thȳ glōry''' Glòry be to thee' Ō Lōrd mōſt Hīgh=

We do not preſume to come to this thy table' Ō mērciful Lōrd' truſting in our o'wn rìghte-teouſneſs' but in thȳ manifold and great me'r-cies''' We are not worthy ſo much as to gather up the crumbs under thy table'' but thou art the sàme Lord' whoſe property is' àlways to have me'rcy''' Grant us therefore' grācious Lōrd' sò to eat the fle'ſh of thy dear Son Jeſus Chriſt' and to drink his bloo'd' that our ſi'nful bodies' may be made clèan' by hi's body'' and our sòuls waſhed through his moſt prēcious bloo'd'' and that wè' may evermore dwell in hi'm and hè' in u's=

Almighty God' our Heavenly Father' who' of thy tender mercy' didſt give thine only Son Jeſus Chriſt to ſuffer upon the croſs' for our redemption'' who made there' by his o'ne oblation of himſelf ōnce offered' a fu'll' per'fect' and ſuffi'cient ſacrifice' oblation' and ſatisfaction' for the ſins of the whōle world' and

did

did i'nſtitute' and in his holy Goſpel command us to conti'nue' a perpe'tual memory of that his precious death' until his coming agai'n" Hèar us' O merciful Father' we moſt humbly beſèech thee' and grant that we' receiving theſe thy creatures of bread and wine' according to thy Son our Saviour Jeſus Chriſt's holy inſtitution' in reme'mbrance of his death and paſſion' may be partakers of his moſt bleſſed body and blood"' Who' in the ſame night that he was betrayed' took bread" and when he had given thanks' he brake it" and gave it to his Diſciples' ſaying" Take' eat' this is my body which is given for yòu' do this in remembrance of mè" Likewiſe after ſupper he took the cup" and when he had given thanks' he gave it to them ſaying" Drink ye all of this' for this is my blood of the Nèw Teſtament' which is ſhed for yòu' and for ma'ny' fo'r the remiſſion of ſins"' Do this' as oft as ye ſhall drink it' in remembrance of me =

The bo'dy of our Lord Jeſus Chriſt' which was given fo'r thee' preſerve th'y body and ſoul unto everla'ſting life"' Take' and eat thi's' in remembrance that Chriſt died for thèe' and feed on him in thy heàrt' by fàith' and thankſgi'ving =

The bloo'd of our Lord Jeſus Chriſt' which was ſhed fo'r thee' preſe'rve thy body and ſoul unto everla'ſting life" Drink thi's' in remembrance that Chriſt's blood was ſhed for thèe' and be thankful =

O Lord' and Heavenly Father' we thy humble ſervants' entirely deſire thy fatherly goodneſs mercifully to accept thi's our ſacrifice of pràiſe

and thanksgi'ving" moſt humbly beſeeching thee to grant' that by the merits and death of thy Son Jeſus Chriſt' and through faith in his blood' we' and all thy whole Church' may obtain remi'ſſion of our ſins' and all o'ther benefits of his paſſion" And hēre we offer and preſe'nt unto thee' O Lord" ourſe'lves' our sòuls and bo'dies' to be a rèaſonable' hòly' and li'vely ſacrifice unto thēe" Humbly beſeeching thee that āll wē' who are parta'kers of this Holy Communion' may be fu'lfilled with thy grace and Heavenly benediction" And although we be unw'orthy' through our ma'nifold sīns' to offer unto thee a'ny ſacrifice' yet we beſeech thee to acce'pt this our bounden duty and ſervice" not weighing our me'rits' but pardoning our offe'nces' through Jeſus Chriſt our Lord" b'y whom' and wi'th whom' in the unity of the Holy Ghoſt' all honour and glory be unto thèe' Ō Fāther Almīghty' world without end =

Glōry be to Gōd on hìgh" and on ea'rth' pēace' gōod wīll towards me'n" We praiſe thee' we bleſs thee' we worſhip thee' we glorify thee' we give thanks to thee for thy great glory' O Lord God" Heavenly King" God the Father' Almighty" O Lord' the only begotten Son Jeſu Chriſt" O Lord God' La'mb of God' So'n of the Father' that takeſt awày the ſi'ns of the worl'd" have mercy upon us" Thōu' that takeſt awày the ſi'ns of the worl'd' receive our prayer" Thōu that ſitteſt at the rìght hand of God the Father' have mèrcy upon us" For' Thōu ònly art hōly' Thōu ònly art the Lōrd" Thōu ònly' Ō Chrīſt' with the Hōly Ghōſt' art mōſt hīgh' in the glory of God the Fàther =

The

The pēace of Gōd' which pa'ſſeth āll under-ſtanding' keep your hearts and minds in the know'lege and lo've of Gōd' and of his Son Jeſus Chriſt our Lord" And the ble'ſſing of God Almighty' the Fàther' the So'n' and the Hòly Ghoſt' bē among you' and remàin with you ālways =

Aſſiſt us mercifully' O Lord' in theſe our ſupplications and prayers" and diſpoſe the way of thy ſervants towards the attàinment of ever-la'ſting ſalvātion" that among the changes and chances of this mortal life' they may ever be defe'nded by thy moſt grācious and rea'dy help' through Jeſus Chriſt our Lord =

Grant' we beſeech thee" Almighty God' that the words which we have heard thi's day with our oùtward ēars' may' through thy grace' be ſo grafted i'nwardly in our heàrts' that they may bring fòrth in us' the frūit of goo'd livīng' to the honour and praiſe of thȳ name' through Jeſus Chriſt our Lord =

Prevent us' O Lord' in all our doings' with thy moſt grācious fāvour' and further us with thy conti'nual hēlp' that in āll our works' begu'n' conti'nued' and e'nded in thēe' we may glōrify thy hōly name" and finally' by thȳ mercy' obtain everla'ſting life' through Jeſus Chriſt our Lord =

Almighty God' the fountain of all wiſdom' who knoweſt our neceſſities befòre we aſk' and our ignorance i'n aſking" we beſeech thee to have compa'ſſion upon our infi'rmities" and thoſe things which' for our unworthineſs' we

dàre not' and for our blìndneſs' we ca'nnot aſk" vouchſafe to give us' for the wo'rthineſs of thy ſon' Jeſus Chriſt our Lord =

Almighty God' who haſt promiſed to hear the petitions of them that aſk in thy ſo'n's name' we beſēech thee' me'rciſully to incline thine ear to u's' that have made nòw our prayers and ſupplications unto thee" and grant that thoſe things which we have fàithfully a'ſked' accòrding to thȳ will' may effe'ctually be obtained' to the relief of oūr nece'ſſity' and to the ſetting forth of thȳ glòry". through Jeſus Chriſt our Lord =

I ſhall not enter into any particular remarks on this part of the ſervice, as it would only be repeating obſervations already made on ſimilar paſſages: yet there is one part of it, where the bread and cup are diſtributed to the communicants which I cannot paſs over, and which is capable of great improvement merely by the force of a different emphaſis. It is uſually thus delivered—'The body of our Lord Jeſus Chriſt which was gi'ven for thee, preſerve thy bo'dy and sòul to everlaſting life. Take and eat this in remembrance that Chriſt dìed for thee, and feed on him in thy heart by faith with thankſgiving.'—Now as this is ſpoken in their turns to each communicant, the latter part would have much more force if the emphaſis were placed upon, *thee*, as thus—'take and eat this' in remembrance that Chriſt died for *thèe*'—as it would bring it more home to each individual. And I would reſerve this emphaſis for the latter place, rather than give it to the former, where it is ſaid—'The body of our Lord Jeſus Chriſt which was gi'ven for thee, &c.' becauſe there is ſomething

ſomething more affecting and emphatical in the laſt expreſſion—' who died for thèe'—and two ſimilar emphaſes in the two contiguous paſſages would not have a good effect. There is another emphaſis in the firſt part which ought alſo to be changed from the uſual manner of delivering it —' The bo'dy of our Lord Jeſus Chriſt preſerve thy bo'dy and ſoul, &c.' Here the two emphaſes on the ſame word, *body*, have a bad effect; and therefore one of them ſhould be changed, thus—' The bo'dy of our Lord Jeſus Chriſt' preſerve th'y body and ſoul, &c.' But the emphaſis on the word body is to be reſtored in the ſecond part, where the cup is adminiſtered, and only the blood of Chriſt mentioned; as thus—' The blood of our Lord Jeſus Chriſt' which was ſhe'd for thee' preſerve thy bo'dy and ſoul unto everlaſting life.'—But in this alſo I would preſerve the emphaſis on the word, *thee*, in the latter part, thus—' Drink this in remembrance that Chriſt's blood was ſhed for *thèe*' and be thankful.

Having now gone through thoſe parts of the Church-ſervice which are in moſt general uſe, I ſhall leave the remainder of the Liturgy to the particular inveſtigation of each individual, by the help of thoſe general lights which have been thrown out during the courſe; and which, if due attention be paid to them, will be found ſufficient guides. I would recommend it to all who are deſirous to make themſelves maſters of the other parts of the ſervice, to follow the model here laid down for them. That is, to write out ſuch parts as they want to deliver properly, without any of the uſual ſtops; and after having conſidered them well, to mark the pauſes and emphaſes, by the new ſigns which have

been annexed to them, according to the beſt of their judgement. But above all I would have them particularly attentive to the pauſes, in the obſervation of which the generality of readers are chiefly defective, as the clearneſs of the meaning, and the ſolemnity of the ſervice, ſo much depend upon them. The different degrees of length in the ſeveral pauſes, muſt be left to every one's own judgement. To proceed thus far will be ſufficient to ſuch as are contented to diſcharge their office with due decorum, without aiming at any thing beyond it. But to ſuch of the clergy as are men of true piety and devotion, and conſequently deſirous of exciting them in others, I would recommend it to go farther; and as ſoon as they ſhall have made themſelves maſters of the right manner of reading, to lay aſide the uſe of the book entirely, and deliver the whole from memory. For it is impoſſible while the eye is on the book, that the heart can be upward; and therefore no earneſt and fervent prayers can be produced, which alone can inſpire the liſtening congregation with true devotion. I once prevailed upon a clergyman, a man of real piety, to try this experiment; and it is incredible what effects were produced by it. I have heard many of his auditors declare, among whom were ſeveral reſpectable members of his own order, that they never knew what it was to have true devotion excited, or to pray fervently in church, till they heard him deliver the ſervice in that manner. I know that this will be attended with ſome difficulty at firſt, as they who have been always accuſtomed to the aſſiſtance of the book, may loſe their preſence of mind when deprived of that aid, and not be able to repeat even what is perfectly roted on the memory. Like perſons accuſtomed to ſwim with

with the help of corks, who would immediately ſink if they were deprived of them. Nay, I have known ſome clergymen ſo exceedingly timid in that reſpect, that they never could venture even to deliver the Lord's prayer before the ſermon, without having it written down. The way to get the better of ſuch apprehenſion will be to practiſe it firſt in private family duties; and when they find they can perform it there without difficuly, they will be emboldened to do the ſame in public worſhip alſo. But for their farther ſecurity they may for ſome time turn over the leaves of the ſervice as they advance, ſo as always to have the paſſage before them which they are reciting, to which they may have recourſe in caſe they ſhould at any time find themſelves at a loſs. Every clergyman, upon trial, will find that this change of mode will not only produce excellent effects on the congregation, but will be the ſource of a perpetual fund of ſatisfaction to himſelf. For as nothing can be more irkſome than the drudgery and wearineſs ariſing from going over continually one and the ſame ſettled ſervice, in the uſual cold and mechanical way; ſo nothing can cauſe greater inward ſatisfaction than praying from the heart, as all muſt have felt who pray earneſtly in their private devotions. How much more pleaſing muſt it be to a paſtor, when he not only feels himſelf the delight ariſing from a pure and rational devotion, but reflects that he is communicating ſenſations of the ſame kind to his flock; and by ſo doing takes the moſt effectual method to recover the ſtrayed, and conduct the reſt in the right way.

DIS-

DISCOURSES,

Properly marked, to ſerve as Leſſons to practiſe on in the Art of Reading.

DISCOURSE I.

WHILE the utmoſt efforts of art and induſtry are exerted ' in improving every thing for the ùſe of man ' the moſt imporˋtant article of all is neglected " which is ' the improvement of maˈn himſeˈlf ' " For ' if men are not prepared by proper culture ' to eſtimate juſtly the rèal value of things ' they will be apt to prize thoſe things mòſt ' which lèaſt deſerve it " if they are not qualified to purſue what is conſonant to the nòbler part of their nature ' they will certainly be attracted by ſuˈch objects ' as ſolicit the appetites and paſſions belonging to the bàſer part " If they are not rendered capable of reliſhing intelleˈctual enjoyments ' they will of courſe be abſorbed in thoſe of the ſeˈnſual kind =

The grèat boundàry between the human and brute ſpecies ' ſeems to have been overlooˈked ' or ſlightly touched upon by philoˈſophers "

for

fōr′ while ſo'me placed it in rationality″ ſo'me′ in riſibility″ and o'thers′ in the erect poſture of man′ and his walking upon two legs″ the grèat and o'bvious diſtinction ſeems to have been forgotten″ which is′ that all the nòbler faculties of man′ require pàns and cu'lture to produce and carry them to perfection″ while thoſe of animals′ grow to it of còurſe′ without any aſſiſtance′ in the ſame manner as in trees and plants =

The trùe object of philoſophy ſhould therefore be′ to conſider′ firſt′ in wha't the perfection of man's nature conſiſts″ and then to ſeek out for ſu'ch a mode of educàtion′ as is moſt likely to produce that perfection =

Man is a co'mpound being″ He is he link between ſpi'ritual′ and a'nimal exiſtence′ and partakes of bòth their natures″ but he has alſo ſomething peculiar to himſe'lf‴ His intelle'ctual faculties′ prove his alliance to a ſupèriour claſs of beings″ his ſe'nſual appetites and paſſions′ ſhew his affinity to brùtes″ but it is in the powers of the imaginàtion′ that we are to ſeek for his own peculiar′ or hùman nature′ as diſtinguiſhing him from the brùte ſpecies′ on the o'ne hand″ and the purely ſpi'ritual′ on the o'ther =

As rèaſon′ preſides over the intellectual″ pa'ſſion′ over the ſe'nſitive″ ſo fa'ncy′ governs thi's part of the human frame‴ And of àll the faculties belonging to man′ thi's ſeems to be the moſt co'nſtant in its operations′ and the moſt exte'nſive in its influence‴ The power of fa'ncy over ideas of ſenſation and reflection′ is unbòunded‴ ſhe creates beings of her ow'n″ and

ſo

ſo grèat is her influence' that beings of he'r creation' often make deèper impreſſions on the minds of men' than ſuch as have a rèal exiſtence''' She excites' modifies' and directs the paſſions of man' at her will''' Not only his ſpòrts and plea'ſures' but even his more sèrious purſuits in life' are too frequently under her direction''' The hiſtory of e'very nation in the world' will furniſh out innùmerable inſtances' of her unboùnded influence' over the moſt impòrtant concerns of man' in religion' government' laws' morals' philoſophy' and the arts''' And her pre'ſent deſpotic power' which ſhe exerciſes over mòſt articles in life' cannot better be deſcribed or explained' than by the ſingle term' Faſhion''' Nor ſhall we wo'nder at the mighty influence of fancy' when we conſider' that this faculty never cèaſes to act''' When the i'ntellect is wèary of its labours' and demands res't'' when the ſe'nſual appetites and paſſions are ſa'ted' and dormant'' fancy ſtill continues for e'ver on the wing' for ever unwèaried in her purſuits''' Nay in ſleep itſelf' when every o'ther faculty is locked up' ſhe aſſer'ts her empire over the human mind' and fro'lics there at large in all the wild luxuriance of dreams =

From thi's view of her power' we may ſee' that tho' ſhe may be an excellent all'y to reaſon' yet if ſhe does not acknow'lege his ſuperiority' and is not content with a ſtate of ſubordinàtion to his orders' ſhe may either ſtrengthen the a'nimal part of man's nature' or ſet up an inde-pe'ndent power of her òwn' ſuperiour to bòth''' Let us conſider her in theſe thrèe lights'' As an all'y to rèaſon' ſhe partakes of the divìne nature of the ſo'ul' and has the whole ſtore of intellectual

tellectual ideas at command" She takes her flight with a bold wing thro' infi'nity' uncircumſcribed by ſpace or time" Reaſon' her chief and guide' all the while àiding and dire'cting her courſe" In thi's employment' ſhe adds plea'ſure to the operations of the intellect' and adòrns ſcience ſo as always to make it delightful" Thus ſhe produces a fund of pleaſure far ſuperiour to thoſe of the ſe'nſual kind' and of courſe obtains an aſcendant over the a'nimal faculties' and draws them after her into a due ſubordination to the intelle'ctual" Su'ch were the effects produced by the cultivation of the nòbler arts' in ancient Greece and Rome =

As an ally to the pàſſions' I mean of the ſe'nſual kind' ſhe is confined with them to cràwl the ea'rth" In this a'bject ſtate' ſhe ſoon becomes a ſlàve to the paſſions' and her exertions in thi's employment' ſerve only to degrade men below beaſts" This depràved condition of man' has been largely ſet forth' in the hiſtory of the Epicurèan ſect' in that of the Sybarites' the Capuans' and modern Italy" it is to be feared too' that examples of thi's ſort' are not wanting in our own country =

When ſhe ſets up for herſe'lf' and acknowleges no ſupèriour' her vigorous and wild ſallies thro' unkn'own regions' without guide or director' are either vàin and fruitleſs' as has been ſeen in the vaſt variety of ſyſtems in ſpe'culative philoſophy' which have been produced in different ages and countries of the world' by the wild imaginations of men" or elſe they have been productive of the wo'rſt diſo'rders in human affairs' when exerted about the pra'ctical duties of life' in religion' politicks' and morals"

rals''' Her efforts here ſerve only to perve'rt man from the grèat en'd of his being'' to rob him of all his a'nimal' as well as ràtional enjoyments' in order to ſubſtitute her own vi'ſionary ones in their room'' and often to chànge his nature' and incline him to that' which we are told belongs to ſpirits re'probate''' Su'ch' we know' have been the effects at all times' of extravagant enthùſiaſm and wild ſuperſti'tion =

When we look into the hiſtory of the world' we ſhall find that fancy has been but ſeldom employed in her moſt glòrious ſphere' that of aſſi'ſting human nature in its progreſs towards perfection'' on the contrary' her chief office has been' to debàſe' or perver't' mankind''' The reaſon of which is' that thi's part of the human frame' has' in moſt nations of the world' been wh'olly negle'cted' and left to cha'nce''' There has been care taken in many' even to exce'ſs' to improve the intellectual powers'' by which' numbers have ſpent their lives fruitleſsly in abſtract ſpeculations' and ùſeleſs' often impe'netrable metaphyſics''' Law-givers and magiſtrates have endeavoured to reſtrain the paſſions moſt dangerous to ſociety' within pro'per bounds' by pènal laws'' Moraliſts and philoſophers have tried to prevail on men to dò their duty' by ſhewing them what it i's'' while the imagination left to itſe'lf' unguided and unreſtrained' laughs at their vàin attempts' and ſhews itſelf pa'ramount to all the dictates of rèaſon' to āll laws' divìne and hùman=

It is evident that the perfe'ction of man's nature' can be attained ònly by a pro'per cultivàtion of the ſe'veral fa'culties' belonging to the ſe'veral pàrts of his co'mplicated frame' in a dùe

dùe degree of ſubordinàtion''' That the intelle'ctual or ra'tional part' ſhould hold the firs't rank in improving and directing the imaginàtion'' and that bòth ſhould unite' in reſtraining and guiding the a'nimal part''' This can be done ònly by a right education'' and there ne'ver has been ye't' in a'ny age or country' a na'tional mode of education eſtabliſhed with tha't view =

To cultivate the nòbler powers of the human mind' ſo as to carry them to perfe'ction' is againſt the very ſpi'rit of deſpo'tic government'' and in repu'blics' the Ariſtocra'tic form approaches too near ty'ranny' and the Dèmocratic' too near a'narchy'' or the ſtru'ggles between the two' occaſion too much fluctuàtion' to admit of any ſòlid eſtabliſhment of that ſort''' It is only in the we'll poized government of Bri'tain' that ſu'ch a balance might alſo be kept up in the little ſtate of ma'n''' And upon a compariſon of the ſtate of the human mind' with that of the Britiſh conſtitution' we ſhall find that the o'ne' bears a ſtrong reſemblance to the o'ther''' Reaſon may be conſidered as veſted with the ki'ngly power'' the paſſions' as the Co'mmons' that furniſh the ſupplies to action'' and the powers of imagination' as the Lòrds' who ſtand as a barrier between the two o'ther ſtates' to prevent ty'ranny' from the too great exertion of authority in the òne'' and a'narchy' from the unruly turbulence in the o'ther =

Now if the minds of the inhabitants of this country' were formed' by a ſuitable education' correſpo'ndent to the nature of the conſtitution' which ought to be the caſe in all wiſe ſtates' it would

would produce ſu'bjects' wo'rthy of ſo noble a form of government' and capable of ſupporting it againſt any efforts which might be made to overthrow it'' Nor would there be found ſo much difficulty in accompliſhing this point' as may at firſt view be imagined'' It would be brought about by a change in a ſin'gle article' wherein we have proceeded very erroneouſly ever ſince the revival of letters'' and whi'ch change' would be allowed' upon the ſlighteſt examination' to be much for the better' and likely to produce the ha'ppieſt effects =

To ſhew this in as ſhort and clear a light as poſſible' let it be remembered' that the inſtrument uſed to cultivate all the nobler faculties of man' is la'nguage'' Now there are two ſorts of language in uſe'' the one' ſpoken'' the o'ther' wri'tten'' The one' manifeſted by the li'ving voice'' the other' by the dea'd letter'' The one' Divine' given by God himſe'lf'' the other' human' the invention of ma'n'' Have we neglected then the inſtrument provided for us by the Allwiſe Arti'ficer' who be'ſt knew what was fitted to carry his own work to perfection'' ha've we changed it for one' the invention of ſhort ſighted ma'n' and beſtowed all our pains upon the culture of the la'tter' wholly neglecting the former'' and ſhall we hope to do it with impunity'' No' there is not a'ny deviation from Nature' which is not attended with proportional ill effe'cts'' but moſt of all in this moſt important article' upon which' the right cultivation of all our nobler faculties' depen'ds =

Thought and feeling' make up the whole of man's perceptions'' Theſe are communicated by

by two ſpecies of language' utterly di'fferent' and indepe'ndent of each other''' Wor'ds' make up the language of thought' or ideas'' the language of feeling' or inward emotion' is compoſed of tones' loo'ks' and ge'ſture''' It is true they may be united and when cultivated together' and brought to perfe'ction' they may carry the whole of man's nature to perfection alſo''' But when the language of ideas' or thoug.t' comes to be ſeparated from the language of feeling' or emotion' when words alone are attended to' without a'ny regard to their concomitant tones' looks' and geſture'' it is only the intelle'ctual part that can be improved by it' and tha't too' not nearly in an equal degree' as when they are united'' whilſt the more refined powers of the imagination' and the delicate ſenſibilities of the heart' remain dormant' and wild fancy and the paſſions are left to riot at large''' Mere words' or the language of ideas alone' tho' delivered with all the clearneſs of the be'ſt underſtanding' never yet had any power over the pa'ſſions' nor could excite any feeling'' while tones' looks' and geſture' even in an irre'gular ſtate' have a very powerful influence over the human mind''' Of th's we have daily inſtances in the little effects produced by pu'lpit-elocution' from very rational diſcourſes' delivered coldly from notes'' and on the other hand' in the extraordinary impreſſi'ns made' by the wild uncultivated oratory of the Me'thodiſt preachers'' And our theatrical repreſentations ſhew clearly' how ne'ceſſary the language of tones' looks' and geſture' is' to diſplay the workings of the imagination' and all the internal emotions of the mind'' for' were the actors to deliver their parts' with the

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ſame una'nimated' mòtionleſs declamation' which is generally uſed in other places' who could endure to ſit out a play =

Wha't have we then to do' but to deſert the wro'ng courſe in which we ſet out' and go back to tha't' which Nàture herſe'lf has pointed out to us" To beſtow our chìef pains' upon the cultivation of the li'ving tongue' and conſider the wri'tten language' as it ought to be' in a ſubòrdinate light"'

To keep a due balance in the conſtitution of the human mind' between the unfeeling de'ſpotiſm of the i'ntellect' on the òne hand" and the blind impetuòſity of the pa'ſſions' on the o'ther" it is neceſſary that the powers of the imaginàtion ſhould be cu'ltivated to the u'tmoſt' and re'gulated by the nìceſt àrt"' This can be done by no o'ther medium' but that of la'nguage" and the language employed in this work' muſt be that of emòtions' not merely that of idèas" it muſt be the language of the imaginàtion and the heàrt' united to that of the intellect"' It is the imaginàtion' as was before obſerved' which chiẽfly diſtinguiſhes man from all other animated beings" and on tha't account' bears the grèateſt ſway over mankind"' It is therefore of the u't-moſt importance' that it ſhould be under the guidance of the nòbler part of man's nature' not made ſubſervient to the bàſer"' Since therefore the alliance of fancy with reaſon' in a due ſtate of ſubordinàtion' is of ſuch moment to the welfare of mankind' and is ſo neceſſary to the advancement of human nature towards its ſtate of perfection' let us enquire how ſu'ch a union may beſt be accompliſhed"' Na'turally' none ſuch ſubſiſts" it muſt therefore be a work of

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àrt" and if there bè an art' to whoſe perfection it ſhould be neceſſary that the intelle'ctual powers' in their moſt improved ſtate' ſhould hold the fir'ſt rank" and thoſe of the imaginà-tion' alſo cultivated to the hìgheſt' ſhould hold the ſe'cond' and be ſubſervient to the other' in order to controul and regulate the paſſions' we need ſeek no farther for the perfection of hùman nàture' than in the perfection of tha't àrt"

It is manifeſt that ſu'ch an art' muſt be the moſt comprehe'nſive of all others" it muſt take in the whole co'mpaſs of man's faculties' whether of the i'ntellect' the imaginàtion' or the ſe'nſes" And as the operation of theſe can be manifeſted only by the means of natural' or artificial ſigns" by words' tones' looks' and geſture" it muſt be an art that inſtructs mankind in the full i'mport' proper ùſe' and commànd' of all thoſe ſigns" In ſhort' the art neceſſary to carry human nature to perfe'ction' and to diſplay àll its faculties in their full fòrce and lu'ſtre' can be no other than the art of o'ratory =

I know how ſtràngely ſuch an aſſertion muſt ſound' in an age' wherein this art is unſtu'died' unpra'ctiſed' nay almoſt unknòwn" I know with what force of arms all the powers of pre'judice will riſe againſt ſuch a paradox" I know how much the va'nity of human nature' which has taught us to conſider ourſelves as the moſt illu'ſtrious of nations" and the prìde of philo'ſophy' which has ſet up an indepe'ndent throne among us' and claims the ſòle right of empire over the mind' muſt be alàrmed at a doctrine which ſtrikes at once at the very foundàtion of their authority" But from prejudice' vanity' and pride' let us appeal to the throne of rèaſon'

and

and ſee whether this opinion be not founded in the nàture of things' and whether it has not alſo been confirmed by expèrience" To prove that the art of oratory is ſu'ch a one as I have deſcribed' we need only conſider wherein the pre-e'minence of human nature' over the re'ſt of the animal creation' conſiſts"' Let us follow the ùſual diſtinction made on this occaſion' that of rèaſon and ſpèech" without reference to the imaginàtion' which yet I have ſhewn to be more pecùliarly the characteriſtic of our nature"' Under the term reaſon' I here include all the intelle'ctual faculties" under the term ſpeech' all the artifi'cial and na'tural ſigns' whether words' tones' looks or geſture' by which the exe'rtions of thoſe faculties' are ma'nifeſted and commùnicated"' The la'tter part' clèarly and unque'ſtionably belongs to oratory' and is its pecùliar province"' The fòrmer alſo' ſo far as the ineternal exertions' and progreſs of the intellectual faculties' depend upon the ùſe of thoſe ſigns' sō far muſt tha't too rely upon the aſſiſtance of that art"' And when it is conſidered that withoùt the uſe of thoſe ſigns' the mind could ſcarce make a'ny progreſs in knowlege" and without a rìght uſe of them' muſt continually fall into e'rrour" it will be found that the improvement of the intellect itſe'lf' muſt in a great meaſure depend upon it"' But with regard to the more refined powers of the fa'ncy' and the more delicate affections of the heàrt' it is impo'ſſible without the aid of this art' that they ſhould be manifeſted ſo as to produce any grèat effect"'

Having thus ſhewn the neceſſity of this art to the cultivation of man's nòbler faculties' let us now ſee' whether by the accompliſhment of it' they are not brought fòrward alſo in their due

ſtate

ſtate of ſubordinàtion''' Whò does not ſee that the intellectual powers muſt hold the fi'rſt rank' and regulate all the reſt' in the exerciſe of that art''' Whò does not ſee that fancy acquires her greateſt fòrce and òrnament' when under the direction of the intellect''' And who does not ſee that the union of theſe two muſt of courſe give them an empire over the pa'ſſions' to govern them at will''' The perfection of this art therefore' ne'ceſſarily inclùdes the perfection of all man's nobler faculties' and is' on tha't account' of āll o'thers' the art moſt worthy of man's attention'''

Now let us ſee how far this hypotheſis has been ſupported by expèrience''' For' if what I have advanced upon this ſubject be we'll founded' it will follow that the people of thòſe countries' where the greateſt pains were taken to cultivate and refine their ſpèech' and where the ſtudy and practice of o'ratory' were moſt ge'neral'' approached the nèareſt to the perfection of human nature''' But does hiſtory wa'rrant the truth of this''' Let us try''' Wha't nations were thēy who applied themſelves to thòſe ſtudies' and the practice of tha't art''' We know but of twò' from the creation of the world to this hour'' the Grēeks' and Rōmans''' Do not their very nàmes flaſh conviction on us''' Need there mòre be ſaid to prove the point''' Are not theſe the ve'ry nations allowed by the univerſal voice of āll mankìnd to have excelled all o'thers' and to have carried human nature to a degree of perfection' which none befòre them ever reached' none ſi'nce have arrived at' even with the aſſiſtance of their a'dmirable prècepts' and brìght exa'mples'' together with many glòrious lìghts and adva'ntages which thēy wa'nted''' Were not

not theſe the ònly nations that ever were maſters of the oratorial art" Will not thi's ſatisfy us" Do we want fàrther proof that it was to tha't art they were indebted for their pre-eminence over the reſt of the world" Let us examine at what pè-riod of time it was the Greeks ſhone forth in all that blaze of glory" we ſhall find it was' when oratory had reached its meri'dian" Among what parti'cular people of Greece' did the gra'nd conſtellàtion of human excellencies ariſe' whoſe number and luſtre have not been èqual-led ſince ſun and moon were made" Among the Athènians' where oratory reached its hìgheſt pitch" When did the æra of the Ròman glory commence" Not till after the art of oratory had arrived at its ſu'mmit" In bòth nations when did this ſplendour vaniſh" When the ſu'n of oratory was ſe't =

Is there any doubt ye't remaining" Wi'll not the reaſon and nature of things' corroborated by the ſtrongeſt facts' overthrow prèjudice" Sha'll we not believe in the amazing powers of eloquence' the accounts of which are ſo ſtrong-ly authe'nticated' unleſs ſhe ſhould preſent her-ſelf to our ſe'nſes' in all the charms wherewith ſhe was o'nce adorned' and through the'm' fòrce conviction on our minds" It is to be feared a proof of thi's kind is not to be expe'cted by us' in our pre'ſent ſtate" Much time' much pàins did it coſt the a'ncients' before they brought that art to perfection" much tìme' much làbour muſt it coſt the mo'derns' before they can attempt to ri'val them in that point" Yet ſurely' from circumſtances' and the nature of things' we may form a ju'ſt idea of the charms and powers of oratory' without having them exe'mplified to us' in a li'ving inſtance"

Imagine

Imagine to yourſelves a Demo'ſthenes' addreſſing the moſt illu'ſtrious aſſembly in the wor'ld' upon a point' whereon the fàte of the moſt illuſtrious of nations' de'pended'' How awful' ſu'ch a meeting'' How—vāſt' the ſu'bject'' Is ma'n' poſſeſſed of talents a'dequate to the great occaſion'' Adequate—Yes' ſupèrior'' By the power of his eloquence' the augu'ſtneſs of the aſſe'mbly' is lo'ſt' in the di'gnity of the o'rator'' and the impòrtance of the ſu'bject' for a while ſuſpe'nded' by the admiràtion of his ta'lents''' With what ſtre'ngth of àrgument' with what po'wers of the fa'ncy'' with what emòtions of the heàrt' does he aſſàult and ſu'bjugate the whòle ma'n' and at once ca'ptivate his reaſon' his imaginàtion' and his pa'ſſions'' To effect this' muſt be the u'tmoſt effort' of the moſt impròved ſtate of human nature'' Not a fa'culty that he poſſeſſes' is hēre unemplo'yed'' not a fa'culty that he poſſeſſes' but is hēre exe'rted' to its hìgheſt pitch'' All his inte'rnal powers are at work'' all his e'xternal' teſtify thèir energies''' Withi'n' the memory' the fancy' the judgement' the paſſions' are āll bu'ſy'' without' every mu'ſcle' every ner've is exe'rted'' not a fèature' not a li'mb' but ſpèaks''. The organs of the bo'dy' attuned to the exertions of the mìnd' thro' the ki'ndred organs of the hearers' inſtantàneouſly' and as it were with an ele'ctrical ſpirit' vibrate thoſe energies from ſoùl to ſoùl'' Notwithſtanding the dive'rſity of minds in ſuch a multitude' by the lightning of eloquence' they are me'lted into ōne maſs' the whole aſſembly actuated in ōne and the sàme way' become as it were but ōne ma'n' and have but ōne vòice''' The unive'rſal cry is' Let us march againſt

Phi'lip' let us fight for our li'berties' let us co'nquer' or diè''

Here ònly it is' that the admirable mechaniſm of the human frame' sō far as it regards a union with an intelle'ctual mind' and sō far as it is fitted to diſplay āll the hidden powers of that mind to vièw' ca'n be manifeſted''' In thèſe exertions' the divìne part of us' becomes as it were an object of the ſe'nſes'' it is to be ſeèn' to be hear'd'' it lightened' in the èye of a Pericles'' it thu'ndered' from his voìce''' If any one dòubt of the truth of what I have here advanced' let him reflect' whether there is any o'ther ſituation in life' any o'ther art or profeſſion' in which it is po'ſſible for man' at o'nce to diſplay' àll the force' of àll his faculties' both of bo'dy' and mìnd''' If there be no't' the point muſt be grànted''' Compare Xe'rxes' on his thròne'' Phi'lip' in the battle of Chæronèa'' Archimèdes' in his clo'ſet'' or Vi'rgil' in his ſtu'dy'' with Demo'ſthenes' rouſing the Greeks to the preſervàtion of their libertics—How do the Kin'g' the ge'neral' the philo'ſopher' and the pòet' ſin'k below the o'rator=

What a magni'ficent idea' and yet how ſtrictly ju'ſt' has the enthuſiaſtic ſpirit of Milton preſented to us' of the power of the orators of old' in the few following a'dmirable lines'' where ſpeaking of thoſe of Athens' he ſays—

Thoſe ancient' whoſe reſi'ſtleſs eloquence
Wielded at wi'll that fie'rce demo'cracy''
Shook the àrſenal' and thu'nder'd over Greèce
'To Ma'cedon' and Artaxer'xes' throne''' =

Ō thou

Ō thou genius of eloquence' that didſt once irradiate thoſe thy twō fàvourite nations' and beam around them a luſtre more than hùman" whi'ther art thou fled'" Thou who didſt love to dwell with li'berty' why haſt thou refuſed to viſit this land of frèedom'" But thy indignà-tion is ju'ſtly kindled againſt us" we have paid thee nō ho'mage" while all our vows are ad-dreſſed to a uſu'rper' who was o'nce thy ſervile miniſter'" It has therefore fared with u's' as with the I'ſraelites' when they worſhipped an idol of their ōwn ha'ndiwork' and the li'ving Go'd' withdrew his pre'ſence from them" Britons be wiſe" appèaſe the angry Genius' court him to be propi'tious to your vows'" Dedicate but o'ne temple to him' he will e'nter it" he will ki'ndle the ſacred fire' never more to be exti'nguiſhed' and ſpread a nèw glory round the land'" Un-der his beni'gn influence' the àrts will revìve' as of òld" reli'gion and mo'rals' flou'riſh" li'berty' be ſecùred" and Britain ſhall reign a Queèn among the nations' 'till time ſhall be no more =

DISCOURSE II.

THE motives to induce ge'ntlemen to promote a plan for cultivating the living language' and the powers of elocution' have been already ſu'fficiently urged in my former diſcourſe.'' But there is ano'ther part of the human ſpecies' and ſurely the moſt àmiable' that are èqually concerned in it' I mean the fàir ſex'' I know not by what ſtrange fatality it has happened' that in the impòrtant article of educàtion' they have ſcarcely been conſidered'' The lordly maſters of the creation have chalked out a courſe of inſtruction for themſe'lves' but the wo'men are left to make the beſt uſe of their talents that they ca'n' without àid or aſſi'ſtance'' And yet that they are born with minds càpable of as high improvement as thoſe of the o'ther ſex' has been amply proved in the inſtances of ſeveral ladies who have diſtinguiſhed themſelves as eminently in thèir ſphere' when they have had e'qual advantages of culture'' Is it wiſe' is it po'litic in men' to make nò proviſion for the improvement of the minds of thoſe' who are to be their nèareſt and dèareſt aſſociates in life'' With what juſtice can they a'fterwards complain' when they do not meet with the delights of a ra'tional ſociety with thoſe' whoſe minds have never been ſtored with know'lege'' Or how can they blame them for paſſing their time in trifling amuſements' when they have not been

prepared

prepared to fill it up in any other way." This neglect has been owing to cauſes which it would not be difficult to explain, were it neceſſary at preſent to enter upon the diſcuſſion; but I believe all the world are of opinion that it is time ſome remedy were applied; and I am much deceived if what I am about to propoſe, will not open a new path of education to the ladies, which will terminate in the completion of all that is to be wiſhed for by them in that point."

To put this in a clear light, let us only conſider, what the natural conſequences would be, of introducing the true art of reading." Of all arts it would be found the moſt bewitching, when people ſhould have made any progreſs in it upon ſure grounds." In that caſe it would prove the moſt pleaſing exerciſe when alone, and make every one enter into the ſpirit of an author with ten times the reliſh; and in company, it would be conſidered as one of the foremoſt accompliſhments, and which would moſt contribute to the entertainment of the hearers." How delightfully would the compoſitions of our poets ſound from their ſweet voices; and how irreſiſtible muſt they themſelves prove, if they approached nearer to the perfection of their nature, as deſcribed by Milton in his 'Eve' where he ſays—

——————ſuch prompt eloquence
Flow'd from her lips, in proſe, or numerous verſe,
More tuneable, than needed lute or harp
To add more ſweetneſs."

More tuneable indèed than lute or harp would ſuch elocution be' and furniſh an accompliſhment fàr more plèaſing' indepe'ndent of its uti'lity' than a'ny of the ſplendid trifles' nòw in faſhion''' The fund of entertainment of this kind would be inexhàuſtible' from the i'nfinite number of authors' and variety of their compoſitions' both in poetry and proſe'' But above àll' what a delightful employment would it be to mo'thers' were they but qua'lified for the taſk' to inſtruct their little prattlers themſe'lves' in the rudiments of a pure and corre'ct ſpeech' inſtead of leaving them to be corru'pted by ignorant mercenaries'' How muſt their hearts glòw within them' upon finding the ſucce'ſs that would attend their labours'' when they might hope they were forming future pro'ps to our declining chur'ch' and future bu'lwarks to our tottering ſtàte''' With what cordial delight muſt the fàther of a family' behold the mo'ther of his chi'ldren' engaged in ſo ùſeful and àmiable a taſk'''.

It is well known that the fi'rſt examples of eloquence' exhibited at Ròme' in any degree of perfection' were produced from the early pains taken with the Gracchi' by their mother Cornelia'' a woman born with uncommon talents for elocution' and the fir'ſt perſon known in tha't ſtate' to have cu'ltivated powers of thi's kind' as far as her òwn application could go' at a time when the art was utterly unknòwn' and the great article of ſpeech was left wholly to the guidance of cha'nce' as among us at this day''' But if the art of ſpeaking were now to be revìved'' and if the ladies had the advantage of regular inſtru'ction in it' have we not reaſon to believe that there might many Bri'tiſh Cornelias

ariſe'

ariſe' to form orators ſuperior to the Gracchi" for this we know was the caſe at Rome' after that art had been introduced"'

In thi's way' ladies' you would be in your pro'per ſphere" you would be the hel'p-mates you were deſigned to men"'. Nature made you of a ſo'fter clay' of a more de'licate mould than ours"' She has given you ni'cer ſenſibi'lities of heàrt' more e'xquiſite perce'ptions of fa'ncy"' It is your pecùliar province therefore' to mould the te'nder heàrt' and tèach the you'ng idèa how to ſhoot"' Let the part of ma'n be' to guide the more vi'gorous underſtanding"' Man' is formed for pu'blic' as well as for prìvate life" wo'man' for prìvate life ònly"' Let the experienced father inſtruct the child in what is fit for his pu'blic ſphere" let the ſkilful mother train him in what reſpects dome'ſtic life"' The care of èach' is èqually neceſſary to form complète me'n" and the mòſt accompliſhed men the world has ever ſeen' we're formed in this way =

But now let us conſider ſome conſequences ſtill mòre important' that would ne'ceſſarily follow from this"' Upon making ſome pro'greſs in the art of reading' it would be found impoſſible to arrive at perfe'ction in it' without a complete knowlege of the language both in its gramma'tical' and rheto'rical parts"' It would be found inpra'cticable to deliver intelligibly to o'thers' what they did not thoroughly underſtand themſe'lves" to give grace in utterance to elegance of expreſſion' which they did not percèive" or due force to ſentiments which they did not fèel"' A thorough knowlege therefore both of gra'mmar and rhe'toric' would become abſolutely neceſſary to this end" But as theſe

are dry and laborious ſtudies' they are not likely to be vo'luntarily purſued' without ſomething to ſwèeten the toil''' This' I have ſhewn' would not be wa'nting to thoſe' who ſhould have made any progreſs in the art of reading''' The lights which the two ſtudies would mutually throw on each other' would make the taſk eaſy'' and the delìght propoſed by accompliſhing the en'd' would make them even fo'nd of the means''' Where labour is lo'ved' it ceaſes to bè labour''' Let therefore that o'ne point be eſtabliſhed' let there be a method of teaching young ladies to read well' upon principles of grammar and rhetoric' they will apply themſelves to ſtudy the beſt writers with àrdour' becauſe with delight''' In the Engliſh language alòne' there will be found a ſuffi'cient number of authors' in e'very ſpecies of writing' to ſtore their minds with àll kinds of knowlege' which can be either uſeful' or ornamè'ntal'' and they will have been prepared before-hand' to diſpl'ay that knowlege' whenever there is occàſion for it' in the be'ſt' and clèareſt light''' In thi's caſe' ladies would have a manifeſt ſuperio'rity over the men' in ſeveral important articles' while the pre'ſent mode of education is continued''' They would have no occaſion to grudge the men their extraordinary labour in ſearch of knowlege' through the roùnd about' ſteep' and perplexed paths of La'tin and Grèek'' when they might arrive at the ſàme end' in hàlf the time' through the èaſy and plea'ſant road of their mòther to'ngue''' They would have no cauſe to envy them their acquiſitions in two dea'd languages' which they are never after to have an opportunity of diſpla'ying' either by ſpeèch' or wrìting' while they ſhall be miſtreſſes of the li'ving language' which alòne is employed

on

on àll occaſions, whether of ùſe, or òrnament, either by the to'ngue or the pe'n. Let the me'n boaſt that they can write La'tin correctly; let them ſmile, and be content with ſpeaking and writing En'gliſh in its purity. Let thòſe value themſelves on their critical ſkill in the works of Homer, Sophocles, Virgil, and Horace, in the ori'ginal; let theſe, be content with reading them in tranſlàtions, nor think they lòſe much by the difference; but let them plume themſelves on their ſuperio'rity, if they ſhould have a cleàrer perception, and a ni'cer reliſh of the beauties of Milton, Shakeſpeare, Pope, and Swift. Let me'n, pride themſelves upon their knowlege in logic, metaphyſics, mathematics, and other ſpeculative ſciences; let the elegant arts, and all that can contribute to the happineſs of ſò-cial life, or the delight of ſòcial converſe be the ſtudy and employment of the fàir. Theſe will be the natural conſequences of making the art of reading, and the grammatical ſtudy of Engliſh, the two fundamental articles in female education. But the good will ſtop hère; it will prove, in its conſequences, equally beneficial, to the me'n. For ſhould thēy, from the inveterate force of cuſtom, perſevere in their òld track, ſoon after theſe ſtudies ſhall have been purſued with ſucceſs by the là-dies, they muſt be adopted by the me'n alſo, and made part of their courſe. A young man of one and twenty, after having finiſhed his ſtudies, would be aſhamed to be out-done by a girl of ſixteen, in propriety and grace of elocution, and in a critical knowlege of our mother-tongue. This, will excite an emulàtion, which will tend to the improvement of bòth parties. A reliſh for the ſàme art, and purſuit of the ſàme ſtudies, would neceſſarily produce in the two ſexes, ſuch a deſire of commùnicating their

thoughts' and diſpla'ying their talents to each other' as to introduce that gòlden ſtate of ſocial converſe' which is ne'ver to be hoped for' but where the ſociety is compoſed of bòth ſexes'' The me'n' would no longer be devoted to the bo'ttle' or gàming'' nor would the làdies find' ſuch ſuperlative delight' in a ròut' or a dru'm'' The ſuperior pleaſure ariſing from ſuch àmiable intercourſe' would put an end hère' as it has done in Fra'nce' to all ſe'parate ſocieties of the ſexes''' This would be productive of ſuch hàrmony and good wi'll between them' as to eſtabliſh that degrèe of equality' which is abſolutely neceſſary to a clòſe and i'ntimate union'' Bòth ſexes being on a par' in the moſt material articles of knowlege' co'mmon to both' and in which a degree of excellence is equally neceſſary to both' would no longer have any invidious diſputes about ſuperio'rity''' The women' equally diſtinguiſhed in the dome'ſtic' with the men' in the pu'blic ſphere of life' might claim èqual merit''' Nor would there be a'ny difference' but what naturally reſults' from the ſuperior talents' labour' and difficulty' attendant on the o'ne employment' more than the o'ther'' about whi'ch' there could be nō competi'tion''

In ſhort' it reſts upon yoù ladies' to bring about this reformation'' nor can you' in ſò doing' be thought to ſtep out of your ſphere'' as the moſt pe'rfect' and critical knowlege of Engliſh' could never be charged on you as an affectàtion of learning' or fèmale pedantry''' And the men will readily allow' that the tongue is the wea'pon of the fair'' nor can they blame them if they po'liſh it to the utmoſt' and learn the moſt perfect uſe and management of it''' When tha't

tha't is done' let the men take càre of themſelves" for ſhould they continue to rely upon their òld weapon' the pe'n' to the neglect of ſpèech" and on their ſkill in the dea'd languages' without cultivating their own" they would find themſelves overma'tched in all topics of conve ſation' and vi'ctory declare itſelf on the ſide of the làdies"

DISCOURSE

DISCOURSE III.

IN my two former diſcourſes ' I endeavoured to ſhew the great importance of cultivating the li'ving language ' towards the general improvement of human nature itſe'lf ' in all its no'bler faculties and powers " in thi's ' I ſhall conſider its uſe more particularly with regard to ſoci'ety ' in the improvement of ma'nners and converſation "'

It is evident that a general application to boòk-language ' with a total neglect of the li'ving tongue ' is no't the way to improve the faculties of ſpèech "' Accordingly we find that in a country abounding with excellent wrìters ' a good ſpèaker is almoſt a pro'digy "' No obſervation is more common ' than that boòkiſh men are remarkable for tacitu'rnity "' Nor is this ſilence to be conſidered as a mark of wi'ſdom ' or the effect of deep thi'nking ' as is generally ſuppoſed ' for in fact ſūch men find it di'fficult ' thro' want of practice ' to expreſs their thoughts with èaſe ' and therefore avoid ſpeaking as pàinful "' Yet many of them can wrìte their ſentiments readily ' becauſe they have been accu'ſtomed to writing "' While on the other hand ' a ſuperficial man of the world ' by being habituated to conversàtion ' ſhall always be able to expreſs his thoughts ' however in'accurately ' yet with volubi'lity and frèedom " tho' infinitely inferior to the ſtùdious man ' both in knowlege of things and words " as would èvidently appear ſhould they

they bòth reduce their thoughts to w'riting'" Thus the lea'rned' often thin'k' without ſpèaking" and o'thers' too often ſpèak' without thin'king'" They who have the be'ſt materials for converſation' cannot make uſe of them for want of a frèe utterance" and they who have a rea'dineſs of ſpeech' want the neceſſary matèrials' to make it anſwer a'ny end' either of plea'ſure' or pro'fit'" Does not the neglect of this uſeful branch of education' tend to make men miſers in knowlege' to brood in ſecret over their hoard of ideas' and to engage in ſe'lfiſh purſuits'"

There was ſome years ſince given to the world an 'Eſtimate of the manners of the times' which were referred by the author to the principle of effe'minacy'" But it might as ju'ſtly be aſſerted' that the Thames owes its plenty of water' to ſome ſmall ri'vulet that runs into it' as that the variety of corruptions' and depraved manners of the age' were owing to a principle' whoſe operations are confined to ſo na'rrow a ſphere'" It is ſurpriſing that the reverend author ſhould n t have recollected the trùe ſource' pointed out every where throughout the whole Chriſtian diſpenſation' of the chief vir'tues belonging to man' I mean bene'volence" ſtyled in the ſcripture phraſe' Cha'rity" and conſequently its oppoſite' ſelfiſhneſs' muſt be the ſource of our worſt vices' And ſhould a nèw eſtimate be made' it would be found that all the polluted manners of the times' which he has in vàin endeavoured to derive' from his ſcanty rill' effe'minacy" naturally flow from the ple'nteous foun ain of ſe'lfiſhneſs'" The virtues and vices' in all ages and countries' have had their different degrees of aſcendency' in proportion as the o'ne' or the o'ther of theſe prin iples had

had the predo'minance''' And indeed as all the principal virtues and vices' depend upon the proper diſcharge of our ſocial duties' or the contrary' they can be referred to no o'ther ſource''' Now nothing can contribute more to the propagation of ſe'lfiſhneſs in this country' than the aſcendency which the wri'tten language has obtained among us' over that which is ſpoken''' In order to prove this' I muſt beg my hearers to recollect a propoſition' ſufficiently made out in a former diſcourſe' that the mere language of ideas' whether written' or ſpoken' can' of itſe'lf' have no other power but that of conveying know'lege' and improving the underſta'nding'' to touch the heart' and agitate the fa'ncy' it is requiſite that the language of emòtions ſhould be joined with it'' the language of tones' looks' and geſture'''

In all pu'blic communications by the living voice' three different effects will be produced' according as the ſpeaker negle'cts to unite theſe two languages'' or as he unites them unſki'lfully and diſco'rdantly'' or as he blends them in dùe proportion' ſo as to form harmony'''

In the fir'ſt caſe' no emotion can po'ſſibly be communicated by the ſpeaker'' He who has no feelings in himſe'lf' nor makes uſe of any sìgns of feelings' can never work upon the ſenſibility of o'thers''' He may communicate know'lege indeed' of a certain kind' and to a certain degree' provided his hearers will be at the pains of commanding their own attention' in ſpite of a dull mono'tony' whoſe very nàture it is' to dea'den and di'ſſipate attention'''

In the ſe'cond caſe' where the ſpeaker uſes the language of emotions unſki'lfully and diſcòrdantly'

dantly, he becomes either an object of ri'dicule, or diſgu'ſt, to his inte'lligent hearers, who ever after avoid him, or if they dò attend, indulge themſelves in a malignant ſatisfaction, by laughing at his abſurdities.

In the la'ſt caſe, rarely, very rarely ſeen among us, where the ſpeaker blends the two languages pro'perly, the fancy, the paſſions, the underſtanding, are all plèaſingly agitated, each individual receives an addi'tional delight, from the ſum communicated to the who'le auditory, reflected from e'ye to e'ye, during a charmed atte'ntion to the orator, poured out from brea'ſt to breaſt, when his ſilence permits them to give wày to the fulneſs of their hearts. Perhaps there is no o'ther ſituation, in which the ſòcial diſpoſition of mankind is ſo e'xquiſitely gratified. They aſſemble at ſuch meetings with ſatisfa'ction in their looks, from expectàtion of the delight which they are to receive, they part with mutual congratulations, on account of mutual benefit and entertainment. Su'ch an intercourſe, frequently repeàted, tends to e'radicate all ſe'lfiſh paſſions, and to invi'gorate all the finer emotions of bene'volence, and the grèat duty of Chriſtian Charity. The ju'ſtneſs of this picture, muſt be acknow'leged by all, who at any time have heard goo'd preachers deliver their diſcourſes with fòrce and feèling.

Of theſe thrèe ways, it is evident, that the firſt, is calculated to render us u'nſocial, the ſecond, di'ſſocial, and the third alòne can make us, what we were inte'nded to be, ſòcial beings.

In

In the la'ſt of theſe' thro' want of inſtruction' it is exceedingly difficult to arrive at any degree of excellence' and therefore few make the attempt''' Vanity' or enthuſiaſm' have wrought upon ſome to adopt the ſe'cond method'' on which account' they are as much deſpiſed and avòided' by men of ſe'nſe and tàſte' as they are fo'llowed and admired' by foòls and fana'tics''' But the bulk of our public ſpeakers' hopeleſs of attaining the perfection neceſſary to the thi'rd method' and ſtudious to avoid the ill-conſequences of the ſe'cond' of courſe fall into the fi'rſt'' in which' by not pretending to any me'rit' they diſarm ce'nſure'' and paſs thro' life contented without ho'nour' provided they eſcape diſgràce'''

Su'ch being the ſtate of public elocution few people can reap either pro'fit or plèaſure from it''' Men therefore in general have recourſe to boòks' both for inſtruction and entertainment''' This ſort of entertainment is in its own nature a ſe'lfiſh one' as the exerciſe is performed alòne' and the reader has no one to parti'cipate of his ſatisfaction'' Nor is there a greater enemy to faci'lity of utterance' than a habit of ſilent reading'' or which more diſqualifies perſons from making a figure in converſation'''

But it may be ſaid' that tho' in the preſent ſtate of public elocution' the ſocial feelings are not exerciſed' and that ſilent reading contributes to deſtroy them for want of communication' which alone can give them vigour and ſpirit' yet when men come to mix with the wo'rld' both in prìvate and pu'blic ſocieties' they will find that this deficiency is amply made up by converſation''

converſation" and that all the ſocial feelings' all the delicate ſenſibilities of our nature' will be regulated' and duly exerciſed' by keeping good company"' Indeed if the uſual topics of converſation a're of that nature' and if the world abounds in perſons who deliver themſelves upon ſuch topics with feèling and tàſte' ſuch an effect might reaſonably be expected"' But if we examine the general ſtate of converſation among us' we ſhall find that it is rather calculated' like that of public elocution' to render us u'nſocial' or di'ſſocial' than ſòcial beings"' The bulk of mankind may be divided into four claſſes"' The firſt' and moſt numerous' conſiſts of the inſi'pids" who' having li'ttle knowlege' li'ttle feeling' and le'ſs power of communicating them' are ſure they can make no figure in converſation" and in order to concèal their deficiency' hide themſelves in perpetual crowds" run to all public places' routs' aſſemblies' opera' play-houſe, &c. Theſe always wear the ſàme countenance' have but o'ne ſet of phraſes' which they adapt to àll topics' and ſpeak in the bon ton' that is' without any change of tone at all"' They would not for the world diſcover any emòtion' either by look' geſture' or voice" and by a conſtant habit of ſuppreſſing their sìgns' they at laſt come to ſubdue the emotions themſelves"' Even laug'hter' that happy gift of our Maker' to gladden the heart of man' is looked upon by ſome of theſe to be a brèach of decòrum' and therefore they take great pains to ſuppre'ſs it"' Thus having little pretenſions to rationality' the diſtin'guiſhing property of man' according to ſo'me philoſophers" or to riſibi'lity' according to o'thers" they have no o'ther characteriſtical mark of human creatures' but that of walking upon twò le'gs' with indeed the additional

tional circumſtance of being always well dreſt. Theſe beings by degrees loſe all feèling' and thus are rendered u'nſocial by ſocìety''' Numbers of this claſs are to be found among what is commonly called the be'ſt company'''.

The ſe'cond claſs' may be called the Di'ſputants'' who' having collected from books a heap of undige'ſted knowlege' and a very aukward and inaccurate manner of ſetting it fo'rth in diſcourſe' are engaged in en'dleſs controverſies and wrangles' maintained with great wàrmth and vìolence' to the no ſmall rouſing and invigorating of all the wor'ſt paſſions of man' pride' envy' hatred and malice''' And thus are theſe men rendered di'ſſocial by ſociety' and may juſtly be called ba'd company'''

The thir'd claſs' conſiſts of the ſmàrts and the wi'ts'' who have only ſuch a ſma'ttering of knowlege' as to look down with contemp't on the inſipids' and to make ſpòrt of the diſputants''' Their fàvourite enjoyment' is a perpetual ri'dicule of all that is ſèrious and goòd' they attempt to laugh o'thers' and really laugh themſe'lves' out of all ſocial feelings'' and ſeem to think riſibility the trùe characteriſtic of man''' Theſe are drea'ded and avòided by the inſipids' called ba'd company by the diſputants'' and reckoned mìghty good company' by foòls and themſel'ves'''

The fòurth claſs' is màde up of thoſe' who give themſelves up to ſenſua'lity' volu'ptuouſneſs' and pro'fligacy of all ſorts'' who conſtantly acting againſt the principles' upon which the nòbleſt purpoſes of ſociety are founded' may juſtly

juſtly be termed A'ntiſocialiſts' and called the wor'ſt company in the world'''

It is mu'ch to be wiſhed' that the number of thoſe' whoſe converſation can at once enlìghten the underſta'nding' delìght the fa'ncy' and make the heàrt diſtend with bene'volent ſenſations' by means of a happy unìon of the twò languages of art and nature' were ſo great as to form a fi'fth claſs'' but rarely are ſu'ch men to be found'' and mòre rarely have they an opportunity of exerting their talents' in the di'ſſonance of mixed company' not tuned to their pi'tch''' Ha'ppy the man who can find ſu'ch a one' to be the chòſen companion of his p'rivate hours'' or who can now and then pick out a ſele'ct ſet' to parti'cipate of the ſatisfaction' which ſu'ch a one is capable of diffuſing' thro' perſons of nice ſenſibility and juſt taſte'''

It cannot' be denied that the improvement of converſation' would greatly contribute to improve our ma'nners' and make us take delìght in rational ſociety''' The way to improve our converſation' is' to make that a chìef object of attention' in the educàtion of our youth' of bòth ſexes' by inſtructing them in all the points eſſential to it' inſtead of leaving it' as we do now' to cha'nce'' To attend to their ſpeech' from their fir'ſt efforts to articulate' to the ut'moſt perfection of a refined elocution''' To make them ſtudy the precìſe mèaning of all the words and phraſes in their nàtive tongue''' By conſtant practice both in recìting the beſt works' and their own extemporaneous co'mments upon them' to give them a faci'lity' and e'legance of expreſſion'' All this will be done of coùrſe' if we will only make the li'ving language' as it ought

oùght to be' our fir'ſt object of attention" and conſider the wri'tten one' as it ſhou'ld be' only in a ſe'condary light'" The way to do this is obvious'"· To form wrìters' you train them from the beginning' in the art and practice of wrìting" to form ſpèakers' you muſt train them from the beginning' in the art and practice of ſpèaking'" This would be the moſt effe'ctual way' to check the progreſs of that ſo'rdid principle' ſe'lfiſhneſs' the nouriſher of every vìce" and to give vigour to that nòble one' benèvolence' the ſource of every vi'rtue =

DISCOURSE

DISCOURSE IV.

IN my three former diſcourſes' I endeavoured to point out the advantages which would reſult from the revival of the art of oratory' with relation to thrèe different articles'' The fir'ſt' with regard to the improvement of human nature itſe'lf' in cultivating and diſplaying all the nòbler faculties of man'' The ſe'cond with reſpect to the benefits which would reſult from it to the fèmale part of our ſpecies'' And the la'ſt' with regard to the general improvement of converſà'tion' ma'nners' and politeneſs''' I ſhall nòw' take up the ſubject in a hìgher tone' and endeavour to ſhew the abſolute neceſſity there is' for the revival of that art' to preſerve the boaſted conſtitution of Great Britain from ine'vitable deſtruction' by reſtoring to its due vigour the almoſt wòrn out pri'nciple' by which alòne it can be maintained for any length of time' I mean religion'' But as tha't is an article' which our ſhort-ſighted p'liticians have not' for many years' ſeemed to conſider as at all eſſe'ntial to the ſtàte' an opinion which has been too fà-tally propagated thro' the land' I ſhall endeavour in the firſt place to prove' that however religion may be conſidered' in all o'ther ſpecies of government' as only contributing to the we'll-being of the ſtate' yet in that of Great Britain alone' it is eſſential to its very exi'ſtence for any length of time'' And afterwards I ſhall ſhew how it may be reſto'red to its due health and

and vigour' from the pre'ſent deplorable ſtate of weakneſs' to which it has been redùced among us"'

Every kind of government hath its nàture' its en'd" and its pri'nciple"' Its nature' is its particular conſtitution or conſtruction to anſwer ſome en'd" its end' is that which is ſought after by ſu'ch conſtitution" and its principle' conſiſts in the mèans uſed to co'mpaſs that end"' From this view' it is evident that the principle is the moſt eſſe'ntial part" is the ſòul of government' which puts it into mòtion' which gives it lìfe and a'ction"' The be'ſt conſtitution in the world' and framed to the be'ſt end' withòut a pri'nciple' is nothing but a name" and without a rìght one' muſt neceſſarily be deſtro'yed" for' if the principle be wro'ng' a di'fferent end will be purſued' from tha't which was the object of its inſtitution"' It follows a'ſo' that the principle ſhould be ſùited to the end' not only in its nàture' but in its degrèe of power and ſtrength" for ſo far as it falls ſhòrt of the end' ſo far is the government wèak and defe'ctive"'

The natural order of inquiry therefore will be' whether we ha've a principle" whether the principle be ſùited to the nature of our government" and whether it be of fòrce enough to anſwer the end"'

All the different forms of government known in the world' may be reduced to threè ſpecies" the repub'lican' monàrchical' and deſpo'tic"' To theſe' the celebrated Monteſquieu has annexed three di'fferent principles"'. To the repu'blican' vi'rtue" to the monàrchical' hon'our" and to the deſpotic' fèar"' In the fir'ſt' and la'ſt of theſe'

theſe' he has inconteſtibly proved' that neither ſpecies of government could poſſibly ſubſiſt' but muſt change to ſome other form' upon any other principles than theſe''' But in what relates to the monarchical' he has not ſhewn that clearneſs and preciſion' which are manifeſted in the reſt of his work'' As he ſeems to have formed his idea of monarchy' entirely from that under which he was born' ſo he has laid down rules in general for it' from the particular practice of that ſtate'' He hath accurately diſtinguiſhed between the two republican forms' the Ariſtocratic' and Democratic' and he has ſhewn the different manner' in which the principle of virtue is to operate in thoſe different forms'' nor was there leſs reaſon to diſtinguiſh between the different forms of monarchy'' the leſs limited' approaching to the deſpotic'' and the more limited' bordering upon the republican''' It will not require much penetration to diſcover' that ſuch a monarchy as that of England' cannot ſubſiſt upon his principle of honour'' To convince an Engliſhman of this' there needs only to preſent him with part of the deſcription which he himſelf gives of that principle''' 'By 'the laws of honour' he ſays' that the actions 'of men are not judged as good' but as ſhining'' not as juſt' but as great'' not as reaſon'able' but extraordinary''' To this whimſical 'honour it is owing' that the virtues are only 'juſt what it pleaſes'' it adds rules of its own 'invention' to every thing preſcribed to us'' it 'extends' or limits our duties' according to 'its own fancy' whether they proceed from 'religion' politics' or morality''' There is 'nothing ſo ſtrongly inculcated in monar'chies' by the laws' by religion' and ho'nour' as ſubmiſſion to the prince's will'''

What

What are the neceſſary conſequences of ſuch a principle?" Monteſquieu himſelf has deſcribed them in glaring colours' in another place"

'Ambition' joined to idleneſs' and baſeneſs' to pride" a deſire of obtaining riches 'without labour' and an averſion to truth" 'flattery' treaſon' perfidy' violation of engagements' contempt of civil duties' fear of 'the prince's virtue' hope from his weakneſs" 'and above all' a perpetual ridicule caſt upon 'virtue"'

Whether this baneful principle' ſo incompatible with the Britiſh conſtitution' has not' among other weeds' been tranſplanted into our ſoil' from a neighbouring country' each man's own obſervation will beſt inform him"

As the profeſſed intention of Monteſquieu was' to treat accurately of all the various governments known in the world' and their ſeveral principles" it is evident that he has been defective in the execution of one part of his deſign." For though from his own deſcription' he found that our form of government' would not come exactly under any of the heads' into which he had diſtinguiſhed them" though he has allotted a ſeparate chapter' to treat of our conſtitution as a diſtinct ſpecies from any other" yet he has not thought proper to ſay one ſyllable about the principle by which it may be preſerved' but has contented himſelf with foretelling the means by which it will probably be deſtroyed" Let us try therefore whether this deficiency cannot be ſupplied' and whether we may not be able to diſcover the only princi-

ple'

ple' by which it is po'ſſible that our noble conſtitution can be ſuppòrted and preſe'rved"

As our conſtitution is made up of a due mixture of the three ſpecies of government' being partly monarchical' partly republican' and partly abſolute" it follows that no òne particular principle' belonging to a'ny of thoſe' will be ſufficient to anſwer its end' though all three may be employed in it to advantage"' The bulk of the people ſhould be bred up to fear the làws' which ſhould be conſidered as veſted with deſpotic power"' The legiſlative or repu'blican part' ſhould have vi'rtue for its object"' And the principle of ho'nour' may be employed by the exe'cutive' or ro'yal authority' with ſucceſs"' By honour' I do not here mean that ba'ſtard kind before deſcribed' but that ge'nuine refìned ſort ariſing from a love of fàme' and the rewàrds attending it" which often ſupplied the place of vi'rtue in republics"'

From this view' we may ſee the neceſſity there is for ſome o'ther principle' to re'gulate theſe"' For when thrèe different principles' act in o'ne ſtate' without any ſubordinàtion' or neceſſary depe'ndance of the one on the other' it would be found impoſſible to confine each' within its due bounds' ſo that no o'ne ſhould become predo'minant" and as ſuch predominance of any o'ne of theſe' over the o'thers' muſt neceſſarily bring about a change in the conſtitution' the thing to be wiſhed is' that a principle of ſupèriour force' to a'ny' or àll of theſe together' ſhould be eſtabliſhed" whoſe office it ſhould be to preſer've the ba'lance between the o'thers' to reſtràin them within their dùe limits' and confìne them to their pro'per o'bjects"' Nor have

we fàr to ſeek for ſuch a principle' it ca'n be no other than that of reli'gion''

To the great power and energy of this principle' Monteſquieu himſe'lf has borne teſtimony'' for though he never mentioned it as a neceſſary one to any of the forms of government which he treats of' yet he occaſionally ſays' in a part of his work not profe'ſſedly upon that point' 'that the principles of Chriſtia'nity' 'deeply engraved on the heàrt' would be infi-'nitely more po'werful' than the fàlſe ho'nour 'of monarchies'' than the humàne vi'rtues of 'republics'' or the ſe'rvile fèar of deſpotic 'ſtates''' Now as he had allowed in his examination of the Britiſh conſtitution' that it was the nòbleſt' and moſt pe'rfect form of government upon earth' ſo muſt it àlſo be allowed' that it ought to have the nobleſt and moſt perfect pri'nciple to ſupport it'' which' by his òwn confeſſion' is that of trùe Chriſtia'nity'''

Nothing is more ſtrictly demonſtrable' than that nò ſpecies of government can lo'ng ſubſiſt' without o'ne of theſe four principles'' With regard to vi'rtue or public ſpirit' it is ſo far from operating as a ge'neral principle' that it hardly exi'ſts among us' except in idèa'' and the very notion of reducing it to pra'ctice' is become a ſubject of ri'dicule''' With reſpect to ho'nour' it is to be feared that little of the ge'nuine kind remains among us' and that we abound too much in that fàlſe ſpecies' which' among many o'ther bad qualities' we have imported from our neighbours''' And with regard to fèar' or reverence for the la'ws' the open violàtion' and bold defiance of them' in ſuch multitudes of àll

ranks

ranks and orders' plainly ſhew that they have loſt mu'ch of their force'" If we ſhould be without reli'gion too' we ſhould then be a ſtate without a'ny principle' and conſequently ready for any chànge' that chance' deſign' or force may bring about'"

The famous Biſhop of Cloyne has drawn but too ju'ſt a picture of the depra'vity of the times' and the cauſe of it' in a diſcourſe addreſſed to magiſtrates' where he ſays' 'The pretenſions 'and diſcourſes of men' throughout theſe king-'doms' would' at firſt view' lead one to think 'that the inhabitants are all poliiti'cians" and 'yet perhaps' political wiſdom hath in no age 'or country' been mòre tàlked of' or le'ſs un-'derſtoo'd'" Licence' is taken for the en'd of 'government' and po'pular hùmour' for its 'o'rigin'" No re'verence for the la'ws' no at-'ta'chment to the conſtitùtion" li'ttle attention 'to matters of co'nſequence' and grèat alterca-'tions about trifles" ſuch ìdle projects about 'religion and government' as if the public had 'both to choòſe" a general contempt of àll au-'thority' divìne and hùman" an indifference 'about the prevàiling opínions' whether they 'tend to produce òrder or di'ſorder' to promote 'the empire of Go'd' or the de'vil" thèſe are 'the ſymptoms that ſtrongly mark the pre'ſent 'age" and this could ne'ver have been the 'caſe' if a negle'ct of reli'gion had not made 'way for it'"'

If all this be trùe' as it undoùbtedly is' there cannot be a ſubject of more impòrtance' than to trace the caùſe of this general decay of religion among us" and to point out the means of re-

ſto'ring the ſòle principle' by which our conſtitution ca'n be upheld' to its pri'ſtine vigour'"

Amid the many inquiries made into the caùſes of the decay of religion' and conſequential advances of infide'lity for many years paſt' it appears to me that the chièf ſource of both' has eſcaped obſervation" which is' a material defe'ct in the education of thoſe deſtined for holy orders" I mean a neglect of cultivating the powers of o'ratory"' In what I have to offer on this ſubject' I would not be underſtood to throw the leaſt reflection upon the clergy" an order of men for whom I have the higheſt reſpect" on the contrary' I mean in the cloſe of this diſcourſe' to ſtand forth their cha'mpion' and reſcue them from that load of blame' which has been conſtantly' with equal i'gnorance and inju'ſtice' thrown upon them' for an article in which they are nò way in faùlt" I mean the want of the powers of elocution"' And yet that the deca'y of religion' has been chiefly owing to the wa'nt of thoſe powers in the prieſthood' occaſioned by a negle'ct of cu'ltivating them in our courſe of education' is what I ſhall endeavour to prove in the remaining part of this diſcourſe"'

'There are twò ways' by which the purity of religion and its precepts' may be defended" by ſpèaking' and by wrìting"' Speech' is the immediate gift of God' who has annexed to it' when cultivated by man' and brought to perfection' powers almoſt mira'culous' and an energy nearly divìne"' He has given to it' tònes' to charm the èar' and penetrate the heart' he has joined to it' a'ction and loo'ks' to move the i'nmoſt ſoul"' By that' atte'ntion is kept

kept up without páin' and convi'ction carried to the mind with delight''' Perſuàſion' is ever its atten'dant' and the pa'ſſions' own it for a ma'ſter''' Grèat as is the fòrce of its powers' ſo unboùnded is their exte'nt''' Āll mankìnd are capable of its impreſſions'' thé i'gnorant' as well as the wiſe' the illi'terate' as well as the lea'rned'''

Writing' is the invention of ma'n'' a mere work of àrt' and therefore can contain no na'turai power'' Its uſe is' to give ſtabi'lity to ſound' and pe'rmanence to thought''' To pre-ſe'rve words' that otherwiſe might pe'riſh as they are ſpoken' and to arre'ſt ideas' that might v'aniſh as they riſe in the mind'' To aſſiſt the me'mory' in trea'ſuring theſe up'' and to convey knowlege at di'ſtance' through the e'ye' where it could find no entrance by the èar'''

The vaſt ſuperio'rity of the fòrmer over the la'tter' is obvious enough from this view''' There is not a'ny power belonging to the la'tter' which the fòrmer' wherever its influence can be exe'rted' does not poſſeſs in a more e'minent degree'' Whereas there are ma'ny powers belonging to the fòrmer' in which the la'tter has no ſhare''' Tha't works by the whole force of artifi'cial as well as na'tural means'' thi's' by artifi'cial means ònly''' None but the lea'rned' can receive benefit from the o'ne' all mankìnd' from the o'ther''' The one indeed ſhould be conſidered only as the ha'ndmaid of the other' and employed chiefly in ſu'ch offices' as ſhe ca'nnot do in her òwn perſon'''

Should therefore our clergy defert the ſtrong na'tural means' given by Go'd himſe'lf' to ſupport religion and morality'' ſhould they have recourſe to the wèak' the artifi'cial' the mere

invention of ma'n" is it ſtrange that their holy cauſe ſhould ſu'ffer"' In attempting to ſupport it chiefly by pole'mical wrìtings' have they not quitted their pro'per arms' and faſtneſſes' to engage the enemy at their òwn wea'pons' and upon their òwn groùnd"' By the o'ne' they might command the pa'ſſions of mankind' and gain them entirely to their ſide" in the o'ther' the paſſions' prejudices' and temporal intereſts of men' were too much again'ſt them' to expect they ſhould be impàrtial judges' of what was coolly offered to their underſtanding"' In the fòrmer' the clergy had the field entirely to themſel'ves"- nò antagoniſt could riſe up after them' to eràſe whatever impreſſions their oratory had made"' In the la'tter' they had as many a'dverſaries' as pleaſed to take the field' ſkilled in all the weapons of lo'gic' and armed with the full force of ri'dicule" which was but toò likely to make ſtro'ng impreſſions upon minds' that were prepoſſeſſed again'ſt them and their doctrines"' How was it poſſible therefore that they ſhould not lòſe their cauſe' when brought before pre'judiced judges" or how could they expect that truth ſhould prevail' when ridicule' not rèaſon' was ſet up to be its te'ſt"'

By this method' our divines have not only changed their cele'ſtial armour' made by God himſe'lf' for ſuch as was the workmanſhip of imperfect man" their weapons tempered in pure æthèrial fire' for thoſe of brittle ſteèl" they have alſo ſwe'rved from the exa'mple' and deſe'rted the me'thod pointed out by their divine foùnder" It was by preaching' not writing' that our b'eſſed Sàviour propagated his doctrines"' His example was followed by the Apo'ſtles' who committed nothing to writing' but,

but plain matter of fact' and unadorned precepts" It was the gift of the to'ngue' not the pe'n' which was miraculouſly beſtowed on the Apoſtles" and it is to be ſuppoſed when they addreſſed the different nations' in their different languages' that they did it with fòrce and e'nergy" In wha't ſo'rt of ſounds' with wha't kind of geſture' muſt St. Pàul have ſpoken' when Felix trembled" With what power of o'ratory' muſt he have addreſſed the Athènians' when that po'liſhed people' looked upon him with ſuch admiràtion" And wha't muſt have been the force of his e'loquence' when the men of Lyſtra called him Mercury' and would have paid him divine honours"

The ſtu'dy' or negle'ct of this art' cannot poſſibly be a matter of indi'fference to us" It muſt be productive of the be'ſt' or be attended with the wor'ſt conſequences" It muſt either effectually ſupp'ort religion' againſt all oppoſition' or be the pri'ncipal means of its deſtru'ction" The Church-ſervice' according as it is either we'll or i'll adminiſtered' muſt excite great emòtions' or ſet people to ſleep" it muſt give delight' or occaſion diſgu'ſt" it muſt carry conviction of truth with it' or appear fict'itious" And indeed nothing can contribute more ſtrongly to make the la'tter opinion prevail' than hearing its doctrines delivered in tones and accents quite fo'reign from nàture and tru'th" In thi's' as in life' the general maxim will hold good' that before you can perſuàde a man into any opinion' he muſt fir'ſt be convinced' that you believe it yourſe'lf" This he can ne'ver be' unleſs the tones of voice' in which you ſpeak' come from the heàrt' accompanied by correſponding loo'ks and ge'ſtures'

which na'turally reſult from a man who ſpeaks in ea'rneſt" On this account' whenever we ſee thoſe ſtrong ſta'mps of truth' made in nature's min t' the coin paſſes cu'rrent' and the words are taken for ſte'rling' where they are not very o'bvious' wé ſuſpect coùnterfeits" and where they are a'bſent' we ſuppoſe the metal is bàſe"

If this be ſo' what muſt neceſſarily be the conſequence of the ma'nner in which our Churchſervice is too frèquently performed" Muſt not truth itſe'lf paſs for fàlſehood' when cove ed all over with her vèil" If none of the na'tural criterions' by which ſhe is diſtinguiſhed' appèar' muſt not all paſs for fićti'tious" How can a clergyman hope to gain belief to what he utters' when he utters it not in ſuc'h a manner' as if he believed it himſe'lf" This therefore may be conſidered as the grèat ſource of irreligion" nor would it be a very co'nfident aſſertion to ſay' that this defe'ct in the miniſtry' has made mòre in'fidels' than àll the arts and ſubtleties of the e'nemies to religion' put together.

For as it muſt be allowed' that the divine ſervice' is too often performed in a ſlo'venly and diſagrèeable' or elſe in a còld and unaffe'cting manner" it follows that many of nicer taſte are kept awày from places of religious worſhip' through diſguſt" and they who continue to freque'nt them' may eaſily be made the wo'rſe by it' but can hardly receive much be'nefit" Their devotion cannot be ràiſed' however it may fla'g' by hearing prayers i'll read" nor will the doctrines from the pu'lpit' acquire new force or credit' by being delivered in a lifeleſs manner' and in unna'tural tones" The experience of

mankind

mankind may be appealed to upon this occaſion' whether it is not generally confeſſed in wo'rds' as well as ſh wn in pra'ctice' that they perform this ceremony more out of decency and exa'mple' than from any aſſi'ſtance they find there to devotion' or any be'nefit from the ſe'rmon'' and indeed were they no't to confeſs it' the general co'ldneſs and inatte'ntion' the le'vity in the behaviour of ſome' and drowſineſs even to profound ſleep in others' ne'ceſſarily infuſed by the opiate of a dull mono'tony' would too plainly evince the truth of the obſervation''

It is chiefly owing to this defect in the miniſtry' that the ſacred order has not been able to maintain that ſupèrior rank and influence in the world' to which in its own nature it is entitled. 'That it has in itſe'lf a pre-eminence over all o'thers' may be ſeen in the beautiful account given of the inſtitution by the Guardian''
'If' ſays he' to inform the underſtanding' and 'regulate the will' is the moſt la'ſting and di'ffuſive benefit' there will not be found ſo uſeful and e'xcellent an inſtitution' as that of the 'Chriſtian prieſthood' which is now become 'the ſcorn of fools''' 'That a numerous order 'of men ſhould be conſecrated to the ſtudy of 'the moſt ſublime and benefi'cial truths' with 'a deſign to pro'pagate them by their diſcourſes 'and writings'' to inform their fellow-creatures 'of the being and a'ttributes of the Deity'' to 'poſſeſs their minds with the ſenſe of a future 'ſtate'' and not only to explain the nature of 'every virtue and moral duty' but likewiſe to 'perſuade mankind to the pra'ctice of them' 'by the moſt po'werful and engaging motives 'is a thing ſo e'xcellent' and neceſſary to the 'we'll-being of the wor'd' that no body but a

'modern free-thinker could have the fòrehead 'or fo'lly' to turn it into ri'diçule"'

But neither the ſcorn of fools' nor the ridicule of free-thinkers' could in the lèaſt affect' or depreèciate an inſtitution ſo e'xcellent in its nature' ſo ne'ceſſary to the welfare of mankind' if the miniſtry were rèally equal to the diſcharge of their office' in the moſt eſſe'ntial point"' Their chìef end is' to inform the underſta'nding' and re'gulate the wi'll of others"' The firſt' cannot be done' unleſs their o'wn ideas are conve'yed into the minds of o'thers' with perſpicùity and force" nor the laſt' unleſs the pa'ſſions of men are wrought upon' to excìte them to goo'd works' and dete'r them from ſuch as are èvil' inaſmuch as the paſſions are known to be the great movers tò' or reſtrainers fro'm action" neither of which ca'n be done without ſkill in oratory"' All o'ther requiſites to the prieſthood' though poſſeſſed in the moſt e'minent degree' without tha't' will never anſwer its e'nd" This is the preacher's i'nſtrument with which he is to work" and withòut this' his knowlege and piety are of little more ùſe to the world' than the ſkill of a pàinter would be' without pe'ncil or co'lours" or that of a muſi'cian' without the power of conve'ying ſoùnds"' Poſſe'ſſed of this' no artiſt whatever is mòre equal to the complètion of his deſigns" for though the di'fficulty of arriving at the e'nd' be ſuitable to its uti'lity and gra'ndeur' and conſequently beyond that of all o'thers' yet the mèans are propòrtioned and a'dequate to the mighty work"' For whò upon earth can be compared in faculties and powers to the ma'n' in whom are united the trúe philo'ſopher' the Chri'ſtìan hèro' and the pòtent o'rator"' Or ho'w could ſu'ch precepts fail of having

ing their desired effect, which are founded on reason, supported by revelation, confirmed by the living example of the preacher, and impressed on the yielding mind by the irresistible charms of eloquence.

Mr. Addison, in speaking upon this subject, has the following passage: "The light in "which these points should be exposed to the "view of one who is prejudiced against the "names, religion, church, priest, and the "like, is to consider the clergy, as so many "philosophers, the churches, as schools, and "their sermons, as lectures, for the informa-"tion and improvement of the audience." How would the heart of Socrates or Tully have rejoiced, had they lived in a nation, where the "law had made provision for philosophers "to read lectures of morality and theology "every seventh day, in several thousands of "schools erected at the public charge through-"out the whole country; at which lec-"tures, all ranks and sexes, without distinc-"tion, were obliged to be present, for their "general improvement." And what wicked wretches would they think those men, who "should endeavour to defeat the purpose of so "divine an institution."

What Mr. Addison has here advanced, would have had much more force, had he substituted the word orators, in the room of philosophers; and this would probably have been the case, could his assertion have been warranted by practice. By orators, I mean such as they were of old, when none were thought worthy of that title, but such as were at the same time philosophers. The separation of philosophy from oratory

oratory' was the main cauſe that both were in a ſhort time deſtro'yed." Of this rupture Cicero gives the following account." 'The ancients' down to the time of Socrates' always 'joined a pe'rfect knowlege of mora'lity' of all 'that belonged to the conduct of pri'vate life' as 'well as the management of pu'blic affairs' to 'ſkill in oratory." But at that time' the elo'quent and the learned' being divided into di'fferent ſects by Socrates'-and this diſtinction 'being a'fterwards kept up by all his diſciples' 'the philoſophers and orators held each other 'in mutual contem'pt."' Nothing contributed ſo much to widen this breach' as the want of ſome profe'ſſion among the ancients' to which a union of theſe was ne'ceſſary' But if we look into the preſent times' we ſhall quickly ſee that the caſe is di'fferent." The profeſſion among u's' which is foremoſt in point of rank' utility' and number' evidently requires it." It would be hard to ſay' whether philoſophy or oratory be moſt neceſſary to our prieſthood' as the o'ne' would be uſeleſs' without the o'ther' 'Without know'lege' eloquence would be but an em'pty ſound" without e'loquence' knowlege can never be ſhewn in its true light." The long diſpute between the two' was we'll determined by Cicero' in the following manner" '*When there is occaſion' as it often happens' to 'ſpeak concerning the immortal Go'ds' to treat of 'piety' of co'ncord' of friendſhip' of the common 'rights of citizens' of men' and nations' of equi'ty' temperance' magnanimity' and every kind of 'virtue*' I ſuppoſe all the aca'demies and 'ſchools of philo'ſophy will cry out' that all 'ſubjects of thi's kind are their property' and do 'not at all belong to the o'rator" to whom

'when

'when I allow that they ſhall have the liberty 'of haraṅguing upon theſe points in every 'cȯrner' to employ their ìdle time' yet I ſhall 'make no ſcruple to dete'rmine that it is pe-'cùliarly the o'rator's province to explain 'theſe ſubjects with di'gnity and pleaſure to 'his hèarers' concerning which, theſe men hold 'fòrmal diſputàtions' in a lean and lifeleſs diſ-'courſe."' Can the e be a more accurate deſcription of the proper diſcharge of the function of the Chriſtian prieſthood"' To this order of men therefore' a rè-union of theſe arts is not only ne'ceſſary' but there are the ſtrongeſt mòtives to encourage the attem'pt"' All the means requiſite to carry oratory to its hígheſt pitch' are furniſhed to them in a more li'beral manner' than they e'ver were to any o'ther profeſſion"' Quinctilian' in ſpeaking of the means by which oratory might reach the ſu'mmit of perfe'ction' has a remarkable paſſage' which ſeems exactly applicable to the Chriſtian prieſthood: 'where he wiſhes' that oratory might 'regain its pri'ſtine dignity and power' by be-'ing reſtored to its poſſe'ſſions in philo'ſophy" 'and that this ſhould be effected by the eſta-'bliſhment of ſome ſupèriour order' with whom 'oratory' being mòſt neceſſary' ſhould hold 'the fir'ſt rank' and philoſophy be conſidered 'only as her han'dmaid"' That by the autho-'rity of this order their ſeveral claims ſhould be 'adju'ſted' and the òdious diſtinction of nàmes 'be deſtro'yed"' That nèither ſhould any lon-'ger pretend to ſo'vereign autho'rity' but bòth 'in due ſubordination ſerve one co'mmon ma'ſ-'ter."' How would it have rejòiced the heart of Quinctilian' could he have ſeen his wiſh acco'mpliſhed in the eſtabliſhment of an order of men 'to whom a perfect knowlege of all things

'divine

'divine and hùman was neceſſary' to ſhine forth 'not only in their wo'rds' but in their li'ves" an 'order' ſuch as no anti'quity ever behe'ld' which 'uniting in itſe'lf the full powers of o'ratory and 'philoſo'phy in their lar'geſt exten't ſhould enable 'men to communicate the moſt pe'rfect know'lege 'in the moſt pe'rfect ma'nner"' With what rapture muſt he have beheld oratory raiſed to a hìgher office' and a more exàlted rank' than ever it could even clàim before' no longer miniſtring to the purpoſes of mere mortal and ear'thly maſters' but immediately employed in the ſervice of the Mòſt High' of Go'd himſe'lf" While philoſophy' humbled from her proud pretentions' ſhould be content to mi'niſter to her former rival" Su'ch an office for oratory could never have entered into the thoughts of a Hèathen' as the groſs abſu'rdities of their religion' and ridi'culous ideas of their go'ds' required the obſcùrity of myſtery' and dàrk veil of ſuperſtition' but would by no means bear the lìght" oratory therefore' whoſe office it is to throw a ſtro'ng light upon all which it handles' muſt ne'ceſſarily be ba'niſhed from its miniſtry"' How would the auguſt union of eloquence and philoſophy with the ſàcred office' have ſtruck the ancients with admiràtion and aſto'niſhment" and conſidering the grèatneſs of their powers when ſe'parate' what glòrious effects would they not expect' from the joìnt endeavours of religion' oratory' and philoſophy' all mùtually ſupporting and aſſi'ſting each other' in bringing about the nòbleſt en'ds' the general good of ſocìety' and happineſs of each indivi'dual" How much hìgher muſt their expectations be raiſ'd' when they ſhould conſider the pùrity of our religion' the unear'thly and exàlted notions which we èntertain of the Dèity' and

the

the ſa'lutary ſyſtem of laws for his conduct in life' promu'lgated to ma'n' by his grèat Author and Creàtor'" Would not Socrates himſe'lf' think philoſophy ràiſed and di'gnified' beyond his u'tmoſt conce'ption' when mi'niſtring to oratory in ſuch glorious purpoſes'" Would they not all join with one voice to feli'citate ſuch a people' and ſay' 'O ha'ppy nation' to 'whom the nòbleſt and moſt impo'tant truths' 'which were dark'ly ſeen' and as thro' a mi'ſt' 'by only a fe'w' and thoſe the wiſeſt of the 'heathen world' are revealed in full meridian 'light' and like the ſu'n viſible to all eyes' like 'tha't luminary communicating light and heat 'to all' to the lòw' as well as the high' to the 'wèak in underſtanding' as well as to thoſe of 'the moſt impro'ved talents'" And you' ye 'holy men' hìghly favoured of Heaven above 'all o'thers' in whoſe divine inſtitution are 'united àll the grèateſt powers which God has 'given to man' let us with love and admira-'tion contemplate the beauty of your ſacred 'function' and with wonder and delight exa-'mine its ſtupe'ndous fràme'" 'Ha'ppy men' 'whoſe òrder muſt command reſpe'ct and rè-'verence to your perſons" whoſe ta'lents muſt 'conciliate to you the eſtèem and lo've of man-'kind' Emp'oyed from your earlieſt days in 'treaſuring up knowlege and wiſdom' not to 'lie concèaled' like the miſer's hòard' but to 'be diſplayed to the e'yes of men' enri'ching 'the behòlders' without impo'veriſhing your-'ſel'ves' and by the very act of communicà-'tion' increaſing' not dimi'niſhing your 'ſtore'" Thrice happy orators' who enjoy all 'the delight' the pràiſe' the perfe'ction of 'your art' without the di'fficulties' the là-'bours' the dàngers that attended it of òld"

'You'

'You need no pains to procure si'lence' no arts 'to engage atte'ntion' the ſanctit. of the temple 'enſures the o'ne" the impòrtance and i'nte-'reſting na ure of the ſubject to all hearers' 'commands the o'ther" Secure in your celeſ-'tial armour' though you attack the wi'cked 'with force and might' you need fear nò ene-'mies" and the Philips and Anthonies of the 'world may be laſhed by yo: wit:out dàn-'ger" 'Equal to us in all the arts of captiva-'ting the ſe'xes' how much more lordly is 'your ſway ver the imagination' and the paſ-'ſions" What vi'gorous flighs may you not 'lead fa'ncy' when freed from the fetters of 'ma'tter' thro' ſpi'ritual regions' and a boùnd-'leſs eternity' till thi's world ſhall appear but 'as a ſpe'ck' and its duràtion' but as a pòint 'of time" How infinitely more po'werful 'muſt the exertions of hòpe and fèar be' in 'proportion to the imme'nſity of their o'bject" 'Wha't were the conqueſts of A'lexander or 'Cæſar' compared to yoùrs" Theirs' were 'over me'n' over their bre'thren" yoùrs' are 'over the e'nemies to human nàture' over ſi'n' 'and over dea'th='

But ſhould theſe ſages of antiquity be told that things were quite o'therwiſe" that vice and libertiniſm were never known to have arrived at a grèater pi'tch' in a'ny age or country" that virtue was negle'cted' or ri'diculed" and religion' fàr from anſwering its en'd' was' toge-ther with the prieſthood' held in conte'mpt" muſt they not either conclude' that the pèople' were the moſt ſtùpid and hàrdened in the world" or that thèy who were dedicated to the ſe'rvice of the church' were not pro'perly quali-fied to diſcharge their office" When they

ſhould

ſhould be told that nò order ever produced ſuch nùmbers of men diſtin'guiſhed for know'lege and wi'dom" remàrkable for pùrity of morals' and ſan'ctity of life" that their diſcoùrſes in the cauſe of religion and virtue' were ſome of the nòbleſt productions that ever came from the wit of man" they would be apt to ſuffer the former opinion to take place"' But when they ſhould àlſo be told' that in the education of theſe men' tho' great care was taken to inſtruct them in philo'ſophy' and to ſtore their minds with variety of know'lege' yet there was not the ſmàlleſt attention given to the art of commùnicating theſe to othe rs by ſpeèch" that ſo far from training them in the ſtudy and practice of oratory' their very fir'ſt principles of ſpeaking were corru'pted by the moſt i'gnorant tèachers' and that this errour was never afterwards ame'nded" that in conſequence of this' they delivered the words of trùth' in the tones of fi'ction' and that ſome of their preachers' the moſt e'minent for compoſi'tion' were ſo far from delighting' that they diſgu'ſted their hearers' by the ba'dneſs of their deli'very" the whole wonder would at once vaniſh"' They would then ſee that the prieſthood was no longer that po'werful order which they had imagined" and however robu'ſt the bo'dy might appear' however beaùtiful the fòrm" they would perceive that it was ſtill nò more than form and body' to which the animat'ng ſoùl was wanting' to diſplay that beauty' by due expre'ſſion' and exer't that vigour' with proper fòrce"'

Indeed it is ſo e'vident' that the pròper àrms for the uſe of the members of the church-mi'litant here on earth' for the ſòldiers in Chriſt' can be drawn from no o'ther ſtores' but thoſe of o'ratory,

o'ratory' that it is aſto'niſhing how it could po'ſſibly be ſo entìrely negle'cted''' Nor can this fault be at all imputed to the cle'rgy' but to a defe'ctive educàtion''' We might as well blame the Chinèſe wo'men' for want of the pe'rfect uſe of their limbs in wàlking' as thòſe' for want of powers in ſpèaking''' Let ſuch of the laity as are apt ſo frèely and ſo unjuſt'ly to throw out their cenſures on the clergy in this reſpect' aſk themſel'ves' whether thèy could do better were they in thèir place''' And have the clergy any adva'ntage over the laity in their courſe of education' that we ſhould expect grèater perfection from them in that point''' But it will be ſaid' that as it is more ne'ceſſary to the clergy' in order to the pro'per diſcharge of their public duty' they ought to take mòre pàins to render themſelves pèrfect in it'' 'Tis granted'' and as it is evidently their i'ntereſt to be poſſeſſed of this accompliſhment' ſo it is their wi'ſh'' and I believe that numbers of them have tried all the mèans in their po'wer to attain it''' But will all the pains in the world make men ſee their own habi'tual faults contracted from childhood'' or i'f they ſee them' will they point out the ways of ame'nding them''' If a perſon were ea'rly taught to ſi'ng in a very ba'd taſte' and continued to practice in that ſtyle to man'hood' would he find it eaſy to chànge it' upon being tòld that his manner was bad''' Could he have any hòpes of doing ſo' without putting himſelf into the hands of a p'oper ma'ſter''' This is eno'gh to elùdicate the whole''' The man who has been ill taught to ſi'ng' or contracted a bad manner from imitation' may be ſet rìght' becauſe there are ſkilful ma'ſters to be found in the art of muſic''' But the man who has been ill taught to rèad' or has

contracted

contracted a bad habit of ſpeaking, has no hopes of a cure, becauſe there are no ſkilful maſters in the art of delivery to be found; and without ſuch aid, he muſt ever uſe that mode of utterance, which is habitual to him. If indeed there were eſtabliſhments made for the regular teaching of that art, ſo as that it ſhould become a neceſſary part of education; any one deſtined to holy orders, who ſhould neglect the means of improving himſelf, in ſo important a branch of his profeſſion, would juſtly deſerve cenſure; nay in that caſe, it is highly probable that it would become a neceſſary qualification to the admiſſion into the holy office.

If there be any one who ſhould, in oppoſition to what has been advanced, make uſe of the common-place arguments to ſhew, that oratory is not only unneceſſary, but even unfit to be uſed in the pulpit; I ſhall anſwer him in the words of a man, who muſt be allowed to be of undoubted authority, I mean St. Auſtin; who in his fourth book on the Chriſtian doctrine has the following paſſage: 'Since it is by the art 'of rhetoric that people are enabled to eſtabliſh 'true and falſe opinions, who ſhall dare to ſay 'that truth ſhould be without arms, in the per-'ſons of thoſe who are to defend it againſt 'falſehood? Can it be believed that thoſe who 'endeavour to enforce a falſe doctrine, ſhould 'be ſkilled in the art of conciliating to them-'ſelves the good-will and attention of their 'hearers, by their addreſs; and that thoſe who 'ſupport the cauſe of truth, ſhould not be 'poſſeſſed of this ſkill? That the one, ſhould 'ſpeak of what is falſe, with brevity and veri-'ſimilitude; and the other, ſhall diſcourſe of 'what is true, in ſo tedious, diſguſting, and unnatural

'unna'tural a manner' as to give pàin to their 'hearers' and make them think their doctrines 'not cre'dible" that thòse' ſhould combat 'truth with fàlſe arguments' and eſtabliſh fàlſe 'opinions" and that thèſe' ſhould neither be 'capable of defe'nding' what is trùe' nor of 'confùting' what is fàlſe" that the fòrmer' 'ſhould have ſuch power over the minds of their 'hearers' as to lead them whi'ther they plèaſe" 'that they ſhould be able to excite in them aſ-'to'niſhment' ſa'dneſs' or jo'y" that they ſhould 'a'nimate' mòve' and tur'n them as they th.nk 'pro'per" and that the la'tter' ſhould remain 'còld' unaffe'cting' and withoùt power" who 'can be ſo abſur'd as to admit ſo extràvagant 'a thought'" Since therefore eloquence' which 'has a prodigious power in perſuading people 'either to fàlſe or trùe opinions' lies open to 'àll who are inclined to make ùſe of it' wha't 'can be the reaſon that the goo'd do not em-'ploy themſelves in acquìring an art' ſo ne'-'ceſſary for the defence of trùth'" 'Su'ch were the ſentiments of that grèat man' who proved experime'ntally the ju'ſtneſs of his doctrine'" The chièf labour of whoſe life was' the cultivàtion of the oratòrial powers" and who has recorded many wo'nderful effects produced by them on multitudes =

In ſhort' whe'n was it that Chriſtianity made its ra'pid pro'greſs'" It was in the ea'rly days' when the talents for elocution were cu'ltivated by the mi'niſtry' and when the preachers ſpoke with fòrce and po'wer'" Whe'n was it that its progreſs was ſto'pped' and gave way to infide'lity'" It was in la'tter times' after the revival of letters" when the powers of ſpeèch were negle'cted' and thoſe of writing were ſu'bſti-

tuted

tuted in their place" The form of preaching remained' but the spi'rit was gone" The divines changed their sharp sword for a foil' which only served to invite the attacks of their enemies" nor were their bucklers of pàper' found of sufficient strength' to resist the edge of satire' and the keen-pointed sting of ridicule" What's is there now wanting' but to restore to the clergy the use of their true weapon" Let there be but half the pains taken about the to'ngue' that are now employed about the pe'n" let the cause of the li'ving G'od' be pleaded by the li'ving vòice" religion' will once again rèar her hea'd" morality will flou'rish" and vice and infidelity' will soon qui't the field =

FINIS.

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By the Editor,

SAMUEL WHYTE.

MODERN EDUCATION,

RESPECTING

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AS WELL AS

GENTLEMEN,

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M DCC LXXV.

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M DCC LXXV.

TREATISE

ON

MODERN EDUCATION,

RESPECTING

YOUNG LADIES

AS WELL AS

GENTLEMEN.

I labour to diffuſe the important Good,
Till this great Truth by all be underſtood;
'That all the pious Duties that we owe
'Our Parents, Friends, our Country and our God;
'The Seeds of every Virtue here below,
'From Diſcipline and *early* Culture grow.'
WEST on EDUCATION, Dodſley's Col. Vol. 4.

NEXT to the Preſervation of Life, the EDUCATION of our Children is indiſputably of the higheſt Importance, and of the moſt intereſting and public Concernment. Not only the Welfare and Happineſs of private Families and Times preſent are ſubject to its Influence; Human Nature is its Object; it affects whole Communities, as well as Individuals, and in its Conſequences extends to remoteſt Poſterity. Conſidered in a religious Light, it will be found, that not only our temporal, but in a great Meaſure our eternal Tranquillity and Happineſs are determined by our Education. To aim at any Improvement therein, muſt therefore be an honourable, as well as a uſeful Undertaking; nor can any Thing offered to

promote ſo valuable an End be ever deemed unſeaſonable or impertinent; the very Attempt beſpeaks a candid and favourable Reception. 'Tis true, upon this Subject the ableſt Heads have been employed; are ſtill exerciſing their Talents, exploding former Syſtems, and advancing new: Yet much is ſtill wanting, and Complaints of Errors and Inſufficiency are univerſal as they are juſt.

Could we preciſely trace the devious Path, and but once lay our Fingers on the particular Defects, there would be no great Difficulty in diſcovering the Remedy. Upon a ſtrict and impartial Scrutiny, it might probably appear, that it is not ſo much the modern Plan of Education that wants Amendment, as the Conduct of Parents and the Manners of the People. As to the latter, it may be ſaid, they are regulated by the known Uſages and Cuſtoms of the Place wherein we live, and that there are penal Laws inſtituted for the Puniſhment and Reſtraint of every Thing of a criminal Nature. But penal Laws, however conſtructed, however multiplied, are by Experience often found too general, overcharged with Severity, and by no Means ſufficient to the End. The Art of rendering a People virtuous, lies much deeper. It is from Ignorance they ſpeak, who would perſuade us, that nothing is neceſſary for making a State great and happy, but a Body of good Laws. What chiefly tends to the Eſtabliſhment of a State, is a judicious Police, founded in habitual Modeſty, Temperance, Integrity, Valour and *real* Patriotiſm. The general Prevalency of theſe Diſpoſitions is not introduced by Laws and Sanctions, but by Education, Example, and the moderate and wiſe Exertion of thoſe diſcretionary Powers entruſted to Perſons veſted with Authority. Thoſe, whoſe Minds

Minds have received a proper Bent, will behave well, tho' left to themſelves. The Buſineſs, therefore, is not ſo much to find Ways of puniſhing Offenders, as to form the Minds of the People ſo, that they ſhall have no Diſpoſition to offend. This, in the firſt Inſtance, is preciſely the Province of Profeſſors of Education: How far ours are in general qualified, or lay themſelves out to diſcharge ſo capital a Branch of Duty, and how far the Conduct of Parents is concerned in the Queſtion, are the Points now chiefly to be conſidered.

That we are abundantly ſupplied with excellent Schools for the ancient Languages and higher Branches of Literature, (perhaps on impartial Experiment not inferiour at leaſt to the moſt applauded in a neighbouring Country); and that in general our Youth have a happy Genius and Turn for Letters, admit of no Contradiction; yet, that they do not make an anſwerable Proficiency is notoriouſly evident. This cannot, however, with either Juſtice or Propriety, be imputed to the Heads of thoſe learned Seminaries; Men of approved Integrity, as well as Abilities. It proceeds from Cauſes in which they are no Way concerned; tho' in their Effects, they are to them Rocks of Offence, and perpetual ſtumbling Blocks to their Pupils. Nor let it be Matter of Wonder, if the Glebe be not properly prepared, and the Seed itſelf be of untoward Growth, that Weeds ſpring up, and the future Crop proves abortive. Now happily furniſhed as we are with able Profeſſors for the learned Tongues, and while, with the greateſt Care and Exactneſs, our Children are taught the obſolete Proſody and critical Niceties of Latin and Greek, what Proviſion have we for them, or how are they to be tutored, before they are properly capable of entering upon thoſe exotic

Reſearches? To whom do we commit the Culture of the infant Mind? In what goodly Soil do we nouriſh the early Shoots of Reaſon? From what unſullied Fountain draw the genuine Purity of Speech? 'What Maſters have we for the Improve-'ment of Articulation? For teaching the Propor-'tion of Sound, and Quantity of Syllables in 'Engliſh, and for pointing out to their Pupils, by 'Precept and Example, the right Uſe of Accent, 'Emphaſis, and Tones?' Who have we to explain to them the Idiom and Peculiarities of their native Language, and to give them a correct, rational, and manly Expreſſion in writing and ſpeaking therein? Are not theſe Things generally left to Chance, or conſigned to the loweſt, moſt illiberal, and moſt ignorant of Mankind? We have Teachers of Grammar who know not the Parts of Speech, no, nor even how to ſpell; their very Advertiſements put it beyond Surmiſe; of Geography and Hiſtory, not capable of diſtinguiſhing a Monarchy from an Ariſtocracy, or the Zodiac from the Equinoctial; of Arithmetic and Book-keeping, ſcarcely ſenſible the four firſt Rules of the one are at all inſtrumental to the other; yet they make a pompous Flouriſh with the Names to amuſe the ignorant, and to take in the unwary. Could it be imagined that, in a Nation one Degree above Barbariſm, any Man durſt openly undertake to teach twenty-eight different Branches of Learning, of which he knows no more than what could be gleaned from the Title-Pages of the Books from whence he tranſcribed them? Could it be imagined that the Attempts of ſuch Impoſtors are attended with Encouragement? Yet both are literally true. We have a Profeſſor of French who was never out of Ireland; never had any Opportunities of improving by Converſation with French People, and, in the whole, but

about

about ſix Weeks Aſſiſtance from another; yet, now enjoying a conſiderable Income in Quality of French Teacher to a School of Eminence. But, what is ſtill more incredible, a certain notable Adventurer has inſinuated himſelf into many of the firſt Families in the Capacity of Writing Maſter, who, being unexpectedly called upon for a Receipt, was obliged to declare himſelf, and own he '*could not write.*' Such are the Directors of our Infancy, and, in many Reſpects, our moſt precious Years! And of a ſimilar Stamp muſt be their Inſtructions! The Care of implanting in young Minds the early Seeds of Virtue; of inculcating and enforcing the Love of Truth; of preventing bad Habits, and eradicating vicious Principles while yet in the Bud; the Regulation of their Morals, their Appetites, Paſſions and Affections; and the proper Oeconomy and juſt Eſtimation of their Time, are Things unheard of in the common Run of Engliſh Schools, and conſequently neglected.

To account for this, requires but a Moment's Reflection. The Art of managing, forming, and improving the human Mind, is, of all others, the moſt intricate and extraordinary, and, in the Judgement of Reaſon, evidently the moſt important. But the Labour beſtowed upon it is leſs obvious than that which more directly appeals to the Senſes. There, the Maſter is little ſeen: that Ripeneſs of Imagination; that pleaſing Intelligence, and happy Penetration, obſervable in ſome Children, judiciouſly taught, are conſidered as the genuine Offspring of Nature; never attributed to the Care and Induſtry of their Teachers; nay, in many Caſes, become the Sources of their greateſt Reproach. Thus Men of Learning and Genius (who alone are equal to it) are deterred from the ungrateful Taſk; and thoſe, upon whom the Lot has hitherto

fallen, having little Reliſh for Purſuits of ſuch dubious Eſtimation, jog on in the old beaten Track, enjoying, as they may, the pitiful Emoluments of their Calling, unſolicitous of higher Accompliſhments.

But, ſuppoſing a ſufficient Number of Perſons duly qualified in this Way, are not the Want of ſuitable Encouragement, and the indiſcriminate Choice of Maſters, great Bars to their Endeavours? Do not Parents too commonly take, and condemn Characters upon Truſt, and often, to ſpeak but modeſtly, from very ſuſpicious Authority? Do they, previouſly to putting out their Children, carefully and circumſtantially examine into every Part of the Conduct and Oeconomy of Places of Education, and regulate their Determinations accordingly? Could the moſt minute Examination into thoſe Particulars ever give Offence to ſuch as truly deſerve the Name of Maſter? On the contrary, it muſt be a Spur to their Induſtry: where every Thing is juſt, well calculated, and ſtrictly methodical, muſt they not ſecretly exult in conſcious Rectitude, and derive Honour and additional Succeſs from the Scrutiny? Inſtead of this, a few Shillings Difference in Point of Price, a Street or two's Diſtance, or ſome ſuch trivial Inducement, are too frequently an Overbalance for every weightier Conſideration, and the only Motives to a Preference? On the other Hand, many, far from entertaining ſuch miſtaken Notions of Oeconomy, and greatly ſenſible of the Deficiencies here hinted at, are totally at a Loſs how to diſpoſe of their Children for the firſt eight or nine Years of their Life. Hence that prevailing Overſight of cooping up Boys ſo long in the Nurſery under the Inſpection of ſome low-bred illiterate Domeſtic; or, what is of ſtill more dangerous Tendency, letting them

them run wild about the Kitchen, aſſociating with Scullions, Grooms, and Stable-boys. At length, grown inſupportably riotous and inſolent, they are baniſhed, and in a great Meaſure alienated from their Parents, and all the endearing Obligations of Family Connection, to learn, ſtrange Prepoſſeſſion! the carnal and ridiculous Legends of Heatheniſm, in Preference to the ſacred Truths of Chriſtianity; and dead Languages, without the leaſt Pre-acquaintance with the Rudiments of their own. How contrary to the Practice of the ancient Greeks and Romans, whom we ſo much admire!

As to young Gentlemen intended for certain Profeſſions, particularly in naval, military, and commercial Life, the Languages are there, for the moſt Part, entirely given up, and doubtleſs with Propriety: but, what more immediately to the Purpoſe is ſubſtituted in their Room? Is attaining a tolerable Hand, a ſlight practical Notion of Arithmetic, and what is vulgarly taught for Book-keeping, ſufficient Employment 'till the Age of fifteen or ſixteen? Yet are not thoſe all, Parents in general look for, and much more than many Youths can boaſt of at the Time of their quitting School? Might not a Courſe of Inſtruction be purſued, which, beſides many peculiar Advantages, ſhould furniſh them with much ſuperiour Degrees of thoſe; and alſo ſupply them with moſt Articles of uſeful and neceſſary Learning propoſed in the Latin Way? Does the preſent Method ſufficiently anſwer the Ends it ſhould aim at? Let Experience declare, might not Gentlemen of Buſineſs be more amply qualified for their reſpective Departments? For Inſtance; Is there any Claſs of Men of greater Variety of Dealings; of more complicated Intercourſe; or more extenſive Connections, than Merchants? What Set of Men contribute more to the

Support of public Credit, or to the Honour and Advantage of the State? Who more concerned in diſperſing, extending and perfecting our Manufactures, by which Induſtry is encouraged, Integrity rewarded, and the Poor maintained and employed; and upon which our very Exiſtence, as a free Nation, depends? They link together, as it were, diſtant Realms, and all Humankind is intereſted in their Tranſactions? What an Extent of Knowlege! What Abilities muſt it require! to fit a Man properly for ſuch great and valuable Purpoſes? Yet, is there a Claſs of Men in the Britiſh Dominions, who labour under greater Diſadvantages in Point of Education?

According to the moſt wiſe Policy of our happy Conſtitution, every Man of Property and Abilities may have a Seat in the great Council of the Nation in View; or confined in a narrower Sphere, as a Conſtituent, he may influence their Determinations, and preſcribe Rules of Conduct, and give Inſtructions to the Repreſentatives; ſo far he is a Legiſlator: The executive Part, as well as the deliberative, in a lower Degree, may be lodged in his Hands; and the Welfare, Liberty, and Properties of Millions, be affected by his Conduct. Theſe are Objects of Moment; Offices of Truſt and Conſequence, which require far deeper Underſtanding, far different Qualifications, than are commonly ſought after: yet theſe are Offices every Citizen may expect; Honours which every good Citizen ſhould be prepared to ſupport. Will a Smattering of two or three of the minor Claſſics enable a Man to conduct himſelf with Propriety and Honour in Stations of ſuch complicated Variety? Or, are a merely mechanical Knowlege, and Application of Addition, Subtraction, Multiplication and Diviſion (however deſirable and eſſential in their

their Kind) the only requiſite Acquiſitions to the effectual Diſcharge of ſuch important Duties. Surely, No; though they may be fully ſufficient, or even much more than is neceſſary (as Practice alone may ſerve) to go through the mechanical Part of any Buſineſs whatever: but, to be a Maſter; to execute with Taſte; to invent, and to improve, includes ſomething more extenſive, and ſuppoſes a good Share of acquired, as well as natural Knowlege.

It may now be thought ſomething extraordinary, and ſubverſive of all that has been ſaid, to aſſert that our Application to Letters, and the general Uſe of Books, have been extremely injurious to the Intereſts of Virtue and Morality, and the grand Obſtacles to the Advancement of real and ſolid Learning. Yet ſtrange and paradoxical as it may ſeem, ſuch is the Fact. The moſt ſagacious Writers authenticate the Poſition, and daily Experience affords abundant Demonſtration of it. Mr. *Locke* aſſerts "That moſt of our Errors in thinking "ariſe from an Abuſe of Words; that it is im- "poſſible we can think with Preciſion, 'till we "firſt examine whether we have preciſe Ideas "annexed to the Terms we uſe: and that it is "equally impoſſible to communicate our Thoughts "to others with Exactneſs, unleſs we are firſt "agreed in the exact Meaning of our Words." Upon this, Mr. *Sheridan*, in his excellent Lectures on Elocution,* judiciouſly obſerves, that we have not far to ſeek for the Source of our Impropriety in the Uſe of Words, if we reflect "That the "Study of our own Language has never been

* Pages IV. and V. of the Dublin Editions, 12mo. Price three Britiſh Shillings; Page VII. and VIII. of the London Edition, 4to. blue Paper, Half a Guinea.

" made Part of the Education of our Youth; " conſequently the Uſe of Words is got wholly " by Chance, according to the Company that we " keep, or the Books that we read. And if nei- " ther the Companions with whom we converſe, " nor the Authors whom we conſult, are exact " in the Uſe of Words, I cannot ſee how it is to " be expected that we ſhould arrive at any Preci- " ſion in that Reſpect." To which he farther adds, " The Way to have clear and preciſe Ideas " affixed to the Uſe of Words, would be to have " Mankind" (*Females* as well as Males, in my Senſe of the Paſſage, and as I know the Author himſelf intended) " taught from their early Days, " by proper Maſters, the preciſe Meaning of all " the Words they uſe. Mr. *Locke* grievouſly " complains of our Neglect of ſtudying our Mo- " ther Tongue. But he lays the Fault at the " wrong Door when he imputes this Neglect to " the Maſters of Latin Schools, and Tutors " at the Univerſities. Nothing effectual can be " done, without making that a diſtinct Branch of " Education, and encouraging proper Maſters to " follow it as their ſole Employment, in the ſame " Way as the ſeveral Maſters in the other Branch- " es do. And certainly whether we conſider the " Difficulty of the Thing, or the great Ends " which might be anſwered by it, the Maſters in " that Branch, ought to meet with as great Encou- " ragement, as thoſe in any other." This laſt Aſſertion may require Illuſtration, as it flatly contradicts a common practical Maxim, *The cheapeſt is the moſt eligible.* But here lies the Miſtake. The Error is in the firſt Concoction. The Miſchief is all in our firſt ſetting out.—When Men have unſucceſsfully attempted and proved themſelves unqualified

qualified for every other Employment, their dernier Reſource is to open a School; they announce it in the Papers; and by various Practices of low Cunning and Circumvention, work out a ſorry Subſiſtence, building, as already obſerved, on the Credulity of the Public; but little aware of the Extent of any one Department of the Province they embark in. The Teaching of *Engliſh* appears the moſt obvious and practicable; for ſurely it is their Mother Tongue; they can *perhaps* write a legible Hand; poſſibly they can figure a little; and they can hum over the Pſalter and Teſtament; and, may be, ſcramble through the firſt Chapter of St. *Matthew*, and the latter Part of the third of St. *Luke*, nay, gabble over the tenth Chapter of *Nehemiah:* that is capital Performance! But what ſay the Judicious? It is a Principle with them, that no Man can *read* what he does not perfectly underſtand: and there is a Truth eaſily and evidently deducible, that no Man can *teach* what he cannot himſelf read. Thus theſe unlicked Bear-leaders, utterly ignorant of all juſt Rules, with regard to the Art of Speaking or Pronunciation, can only attempt the written Alphabet, and to ſpell and put Syllables together in their vulgar Acceptation; conſequently, their utmoſt Qualifications extending no farther than the mere Combination of Letters (and even in that, not one of a Thouſand tolerably ſkilled) the Extent of their Inſtructions muſt there determine alſo. How extremely difficult it is to read well, and how little capable thoſe are who aſſume the Office of Teaching, is manifeſtly proved in the Scarcity of good Readers any where to be met with. We hear People on all Hands liberal in their Cenſures, and exclaiming againſt the Practice; but whoever thinks of, or ſets ſeriouſly about remedying the Evil 'till it is too late, and the Means utterly

terly beyond their Power? It has been well obſerved by the ingenious Author above quoted, that "Good public Reading or Speaking, is one of "the rareſt Qualities to be found, in a Country, "where reading and ſpeaking in Public, are more "generally uſed, than in any other in the known "World; where the doing them well is a Matter "of the utmoſt Importance to the State, and to "Society; and where Promotion, or Honour to "Individuals, is ſure to attend even a moderate "Share of Merit in thoſe Points." He had well examined, and was Maſter of his Subject, and has treated it more comprehenſively than was ever before attempted.* Supported (among others of no leſs Authority) by *Milton*, *Addiſon*, and that clear-ſighted and penetrating Philoſopher, *Locke*, he inveſtigates the Cauſes of our Failure in theſe Reſpects with the utmoſt Perſpicuity and Preciſion; and ſhews to Demonſtration they all ariſe from the three following Sources.

Firſt, The Imperfection of the alphabetic Art, or Language of Books.

Second, The general Inadvertency, Prejudices, and Miſmanagement of our Parents.

Third, (A Conſequence of the former) The Inſufficiency of our Teachers, and the erroneous, ill-adapted Inſtitutions to which we are ſubjected in early Years.

It is an undeniable and much to be lamented Truth, as all, who have ever taken a Book in Hand, have experienced, that the alphabetic or written Language, which ſhould be in all Reſpects a preciſe

* See SHERIDAN'S BRITISH EDUCATION; a Book well worth the careful Peruſal of every judicious Parent; alſo his Lectures before mentioned. Both printed at the Expence of the Writer of the preſent Work, with a View to promote the Intereſts of Youth and the general Good of Society.

a preciſe Tranſcript of its Archetype, the Language ſpoken, is in a very imperfect State, and by no Means calculated to anſwer the Ends to which, in modern Practice, it has been converted, and for which, in its original Inſtitution, it moſt certainly was never deſigned.* But, as there is little Probability of any Reformation ſuddenly to take Place, which would ſuperinduce ſome very eſſential Changes in the typographic Art, and conſiderably affect the preſent Editions of our Books, it may be regarded as a Point, purely ſpeculative, unneceſſary here to inſiſt upon. This Imperfection of the written Language, however renders the Art of Teaching by ſo much the more complicated, laborious and irkſome; conſequently, demands a greater Extent of Capacity and Abilities in the Inſtructor, as well as a greater Portion of Attention and Aſſiduity in the Learners; their Progreſs is by ſo much the more tedious and diſcouraging, and the Inſtances of Excellence inconceivably more rare; to ſay nothing of its pernicious Tendency in many other Reſpects.

In the ſecond Place, it is not generally adverted to, though it be demonſtrably true, that Parents themſelves are the greateſt Obſtacles in the Way of their Childrens Improvement. A perfectly conſiſtent Underſtanding between Parent and Preceptor is by no Means general;† on the contrary, there ſeems to exiſt a Kind of Warfare, ſupported by natural Affection on the one Part, and a Spirit of Rectitude on the other. Like Man and Wife, they ought mutually to aſſiſt and ſupport their ſeveral Prerogatives, and

* See Sheridan on Education, Lecture 1ſt.

† This is a Reproach of old Standing; Juvenal, though never a School-Maſter, bitterly inveighs againſt it, and many others before him. Is there good Senſe and Virtue enough in theſe Times to give a Hope of Reformation?

and to draw both one Way for the Advantage of the common Cauſe. Yet a ſecret Jealouſy between the Parties often fruſtrates their Hopes; and ſeldom can they bring themſelves to an open and candid Explanation, till Matters have run too high, and an entire Rupture enſues. Thus, the poor Child is frequently cut ſhort in the Criſis of his Struggles, and becomes the Victim of Humour and Caprice. It is a Circumſtance diſcouraging and truly mortifying, to Maſters, after they have been labouring for a Length of Time, and exerciſing all their Abilities, upon regular and well grounded Principles, to eradicate bad Habits in a Child, and to lay a proper and ſure Foundation for his Advancement, to have him hurried off in a capricious Moment to another, without the leaſt Suſpicion or Intimation of a Cauſe for it; 'till, ſome Months, or, perhaps, Years afterwards, comes about from a different Quarter a prodigious Something alledged, which never in Reality had the ſmalleſt Shadow of Exiſtence, yet has travelled abroad from Tea Table to Tea Table, with a thouſand Aggravations. Thus a uſeful and eſtimable public Character falls a Sacrifice to private Pique and inſidious unprovoked Reſentment; while perhaps ſome ignorant and worthleſs Sycophant is building a Name upon his Shoulders, and reaping the Harveſt of his Skill and Induſtry. Theſe are the propitious Steps that ſometimes lift your ignorant Underſtrappers to Notice; who, as their grand Patron, the Arch-deceiver at the Ear of Eve, 'ſquat like a Toad,'‡ enſnare unwary Minds, and, at meet Seaſons, by artful Suggeſtions and ruinous Indulgences, poiſon the raw Imaginations of Children againſt their Superiours, and foment all their little Diſcontents, however cauſeleſs, trivial, or injurious.

Thus,

‡ See *Paradiſe Loſt*, B. IV. v. 799, &c.

Thus, a wild Tartar, when he ſpies
A Man that's handſome, good, and wiſe,
Kills him; thence thinking to inherit
His Wit, his Beauty, and his Merit.

Every Man is entitled to the Reward of his Deſerts. But, what Security is the moſt diſtinguiſhed Merit againſt Attacks like theſe? They not only injure the Individual; but, by a Scheme of univerſal Levelling, deſtroy all Emulation, and ſtrike at the very Root of Education itſelf. Upon a Topic of this Conſequence, I crave a few Moments longer Indulgence. Taking it for granted, the Parents have, on their Part, acquitted themſelves properly at firſt ſetting off, and have been duly circumſpect to find out, and place their Child under, a Man of undoubted Eminence and Repute: Taking, I ſay, theſe Premiſſes for granted, we may ſuppoſe, notwithſtanding, a Caſe by no Means unnatural or uncommon: The Child ſeems not to make a proportionable or ſatisfactory Progreſs. Is it the Fault of the Child, or of the Maſter? Or, is there, in Truth, any Thing culpable in either? Are you not, rather, yourſelf to be condemned, for forming unwarrantable Expectations, and precipitate Judgements? Or, if either be indeed faulty, is it not at leaſt as reaſonable, if not infinitely more ſo, to attribute it to the Child, who can have little or no Senſe of the Conſequences, as to the Maſter, who muſt be convinced his All is at Stake? But Reports are ſpread to the Prejudice of the Maſter: Was there ever yet a Man of Eminence without Enemies? Before you condemn, ſeriouſly aſk yourſelves, are you ſure of the Facts? You believe them to be true? Upon what Authority? Upon what Conviction? It may not be amiſs to go a little farther.—What Obligation, what particu-

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lar Acts of Friendſhip have I conferred upon this Man, who is daily exerting his Talents to advance my Child to Honour, and to render him wiſe and happy? An Authority I cannot diſpute declares '*the Preceptor is in all Caſes the Obliger.*' I pay him the ſtipulated Fee, 'tis true,* but equitably conſidered, is that a ſufficient, and adequate Recompence for the Loſs of Health and every wordly Enjoyment, devoted, as he is, to an Avocation confeſſedly the moſt irkſome and ſlaviſh in Life? Do I, as I ought, co-operate with, and forward his Endeavours in the Service of my Child, and that of the Public? Do I not, rather, in many Inſtances, render his Care abortive; and, to ſcreen my own, or my Child's, Deficiencies, illiberally attack his Reputation; which, to a Man of Senſe and Spirit, is above the Price of Rubies, is dearer to him than Life? Do I not give Ear to every idle Suggeſtion, every impertinent Cavil, for which, Circumſtances duly weighed, there can be no Foundation, and of which I may be convinced at the ſtated Examinations, or whenever elſe I chooſe to apply to him? He muſt (even from intereſted Views, if nothing elſe) be doing my Child all the Good in his Power; and, while he is promoting the Welfare and Happineſs of mine, can I be mean enough and baſe enough, to heap irreparable Injuries on him, his Wife and Children, who never injured me? Shall I countenance the ſecret Machinations of Envy, Ignorance and ill Nature;

* This is here admitted for the Sake of Argument, rather than given as an unexceptionable Fact: The contrary is too frequently the Caſe: and, what is ſtill more aggravating, Maſters are generally abuſed, in Proportion as they are ill paid; and thoſe, who never pay at all, are always their moſt violent and implacable Enemies.

Probatum eſt.

Nature; or indulge a malicious Jeſt, at the Expence of the Peace and Fortunes of a Man, that, both from Station and Education, I ought to treat with Candour, Reſpect, and Friendſhip? There are many, I am ſatisfied, theſe Queſtions muſt give a Check to: And, were they attentively reduced to Practice, the riſing Generation at leaſt would ſpeedily reap the Benefits.

All Children might be Scholars; uſeful tho' not ſhining; and moſt Children would be good ones, were they not prevented by us, *Children of larger Growth*, even, Truth ſtill ſupports her Charge, our Parents themſelves. Their Ideas of Education are frequently at Variance with Reaſon and Nature; merely fortuitous, and raſhly adopted. What Authors have they ſeriouſly examined, and compared, on the Subject? What Experience is it poſſible they could have had? The Qualifications for rearing Children are not intuitively furniſhed with their Births; neither is it a Matter of Courſe, nor an Effect of Inſtinct. No Subject requires a greater Stretch of Thought, a cloſer Application, or a more thorough Acquaintance with Human Nature. Their exceſſive Eagerneſs to have their Children Scholars is in Fact the Reaſon, why ſo few of them turn out ſuch. This Eagerneſs chiefly operates for the earlieſt Pledges of their Love; and at the very Time, the niceſt Delicacy, and moſt critical Diſcernment, is requiſite to conduct them; in their Infancy, and firſt Introduction to Learning. The SUPREME DIRECTOR has admirably ſuited the Faculties of the Soul to the various ſucceſſive Exigences and operative Functions of the Body; and, as we obſerve a gradual Maturation of the corporeal Powers, the mental, keeping Pace with them, advance moſt naturally in a ſimilar Gradation.

Gradation. The Body, in its infant State, requires early and unremitting Care; ſo does the Mind; and as, to promote a wholeſome and vigorous Growth, we adminiſter to the Body with Delicacy and cautious Reſerve, by which, in due Seaſon, it ripens into Size, Strength, and Activity, ſo, with the like indefatigable Caution, Delicacy, and Judgement, ſhould we, from the Beginning, nouriſh and conduct the infant Shoots of Reaſon, in patient Expectation of a happy and fruitful Maturity. Thus, tho' in all other Things, we obſerve Children advance by regular, and almoſt imperceptible Approaches, at once they muſt be Scholars, whether Nature conſent to it or not. Reading is the immediate Object. No Allowances for Difference of Capacity; no Conſideration of what minute and various Preparation ſhould precede an Undertaking of ſuch complicated Difficulty.† But what is here meant by Reading? If Children are acquainted with written Words, ſo as to acknowlege them at Sight, and give them a tolerably ready

† The Difficulty of reading, and teaching to read, is allowed by all People of Judgement and Reflection: but with others, leſs happy in thoſe Particulars, it is not univerſally apprehended. Thoſe who know no Difficulty, apprehend none; and to Ignorance every Thing is eaſy. How often do we ſee Books put into a Child's Hand by Way of trying him, as the Phraſe is, to the Style and Subject of which he is totally a Stranger; yet, if he do not read it off at Sight, he is row-beaten and abuſed; when poſſibly the very Apprehenſion of ſuch illiberal Treatment, and his internal Struggles to make Senſe out of what he cannot comprehend, are the ſole Cauſes of his Failure.——It is affirmed on good Authority, that the young Gentleman, on whom the Town lately beſtowed ſuch diſtinguiſhing Marks of Approbation in the Part of CATO, tho' under very early Tuition, was not *permitted* to read till about eight Years of Age. His rapid Progreſs afterwards proves the Juſtice of the Theory; yet it is not ſet down as a Rule for univerſal Practice without Exception; Genius and Circumſtances vary, and ſome are much earlier ripe than others. Theſe Things ſhould be attentively conſidered, and entirely ſubmitted to the Diſcretion of the judicious Inſtructor

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ready Utterance, they are accounted fine Readers; that is the grand Deſideratum; and ſo much the moſt ignorant Pedagogues may eaſily atchieve, and the ſooner, the more their acknowleged Merit; but, the Truth is, moſt Children read, as it is called, by much *too ſoon*; for they are hurried over the elementary Part, and read (bar the Soleciſm) before they can poſſibly underſtand. Here, then, is the firſt and chief Source of Vacancy of Countenance, Inanity of Tone, Poverty and Inſignificance of Manner, and all the long et cetera of Defects ſo notoriouſly ſtriking, in the ableſt Proficients: and hence the tardy and unſatisfactory Progreſs in all their ſubſequent Learning.

The human Mind is caught with the Wonderful and Surprizing; eſpecially, where it relates to Self: Of this Kind is the Parade of Infant Scholarſhip. To hear a little prattling Innocent, ſcarcely able to utter twenty Words intelligibly, and whoſe Power of Conception extends not to the juſt Import of the moſt ſimple Term, making its Way thro' a long-winded Paragraph, a difficult Chapter, or a Pſalm fraught with divine Myſteries; or, perhaps, hurrying over an abſtruſe Catechiſm, will warm a fond Parent's Boſom into Extaſies; and, on a ſuperficial View, is, no Doubt, an Object of Complacency and grateful Curioſity. It is, however, a Gratification too flattering, too pregnant with dangerous Conſequences, to be ſeriouſly wiſhed. Roſes have been taught to blow, and Fruits to ripen extravagantly out of the Courſe of Nature: they pleaſe the Eye, excite our Wonder; but, the Eſſentials are wanting; they have neither Subſtance, Smell, nor Flavour; and by anticipating a few Months, the parent Tree ſuffers; its Stamina is exhauſted and deſtroyed. Nature is an Enemy to

theſe

theſe premature Births; ſhe muſt be led, not driven; ſhe is a coy Dame, freakiſh and humourſome; wears a thouſand different Garbs, a thouſand various Aſpects; and requires a Length of Courtſhip, and painful Aſſiduity, to induce her to Compliance: But, ſhe is abundantly grateful, and ſeldom fails to reward her Votaries, and crown their Labours with Succeſs. Strange as it may appear, have we not heard People in advanced Years boaſting, they read to Perfection, and as well as any one could or need to do, at the Age of four or five? What Ideas muſt they have of Reading? Confined indeed! And if, by this Standard, we eſtimate their Proficiency in other Branches, the Reſult will turn out, I fear, little to their Advantage, or indeed to the Honour of their Directors, who could tamely ſtand by and ſuffer them to ſquander away Time ſo fruitleſsly.

This leads again to the Point ſet out with, that the Cuſtom of indiſcriminate Reading, and the general Uſe of Books, even excluſive of the Matter, is injurious to Virtue, deſtructive of all Principles of Truth and Morality, and ſubverſive of real Knowlege. The Evil has taken too deep Root to be eaſily removed, and muſt daily encreaſe while our prepoſterous Methods of Inſtruction remain in Force. As Matters now ſtand, the Spirit of Enquiry, natural to Children, is ſuppreſſed, and totally obliterated. Groaning under the Threats and Severities of their Teachers, excited and kept alive by the eager Impatience of Parents, their Faculties are benumbed, and all their Senſes bewildered: Ears have they, but they hear not; Eyes have they, but ſee not; Underſtanding have they, but conceive not. They learn Sounds, and to utter Words; but uninformed and deſtitute of Ideas, they are *Vox & preterea nihil.* This Faſhion of reading

reading without Attention, Thought or Reflection, is in ſome Sort congenial with their childiſh Levity; 'tis eaſy, and grows into a Habit, which ſticks by them for ever after. They read without Improvement, and, conſequently, Application, for which they have no Reliſh, becomes burthenſome. Words are current in very different Acceptations, Phraſes are often extenſively and indeterminately applied; but tho' ſo various in their Import, and Application they are all equally ſlighted and ſkimmed over in the Reading. The firſt Idea that preſents itſelf, however foreign or inadequate, is implicity adopted, and of Courſe the Impreſſions on the Mind vague, extravagant, and incongruous. Thus Children, permitted to ramble at large, without any Rules to aſſiſt them, or having their Judgement perverted by ſuch as are altogether falſe and ill-founded, are in a much worſe State than if they never had any Acquaintance with Books; inſtead of Knowlege, their Minds are puffed up with wild incoherent Notions, and abortive Conceptions. Here, without in the leaſt forcing the Premiſſes, we ſee the Foundation of Error, and the primary Source of Confuſion and Scepticiſm; Bigotry ariſing in Church and State; and Enthuſiaſm, Hereſy, and Irreligion imputed to Men, perfectly innocent in their Intentions, and acting purely from Notions of Rectitude, but unable to ſee through the Miſts of Error, or diveſt themſelves of early Prejudice. Nor is this the Caſe in Matters of Speculation only; it is contagious in all Degrees and Situations, and unperceived, is the grand Bias of all our Actions and Conduct thro' Life. Should any think this Reaſoning carried too far, let them but a Moment reflect on the Force of Education, and narrowly

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watch what paſſes, in their own Breaſts, and the World about them, they may ſoon ſee Cauſe to alter their Opinion. Many other Arguments might be adduced, but at preſent theſe Hints may ſuffice to prove the Miſchiefs ariſing from empirical Pretenders, and an abſurd erroneous Practice.

It might be a difficult and perhaps an invidious Taſk to delineate preciſely the Character of a good Maſter. It muſt however be allowed, he ought to be a Man of a clear and penetrating Head, a regulated Temper, and of an affable communicative Diſpoſition, liberally educated, and perfectly verſed in the Theory and Practice of what he undertakes to teach.† No Man can have clear Ideas of what he does not himſelf thoroughly comprehend, and proportioned to his Conceptions will be his Style of Inſtruction, clear or embarraſſed. Varieties of Tempers and Capacities he muſt neceſſarily engage with, ſome ready, ſome ſlow; as various muſt be his Methods of Management, and he ſhould know how critically to diſtinguiſh and adapt himſelf to all. Not only with different Perſons, but very often with the ſame Perſons differing from themſelves, an apt Word, or a prompt and ſignificant Alluſion will have the Force of a thouſand circumſtantial Arguments. This alſo implies Genius as well as extenſive Knowlege. So far in his Capacity of Inſtructor. As a Man, he may, not unfrequently,

† This is a Truth that admits of *few* Exceptions; however, Bunglers endeavour to eſtabliſh a contrary Doctrine, and when they cannot hide their palpable Deficiencies, give out with great Effrontery, that tho' they cannot execute, they are perfect Maſters of the Principles of Teaching. So have I heard many a wretched inſtrumental Dabbler endeavour to palliate his ſorry Performance, by pretending to ſuperior Knowlege in the Theory of Muſic.

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unfrequently, have Occaſion to exerciſe his Philoſophy, and if ſometimes tickled with Praiſe, he is unconſcious of deſerving, he will have the Mortification of meeting Cenſure, Oppoſition, and Ingratitude where he moſt juſtly merited Approbation and Regard. † Nothing ſo common as to ſee Speculation at Variance with Propriety, and no where more ſo than in the very Points in Queſtion, even with

† Teachers in every Department are ſingularly circumſtanced. The beſt Maſters, from ill inclined Boys, are ſure to receive the worſt Characters; for their Diſcipline and Punctuality are too great Reſtraints for Idlers to ſubmit to: And nothing but Warfare and perpetual Oppoſition ſubſiſts between them. 'Tis incumbent on the Maſter to curb the Extravagancies of his Pupils, and to combat their Paſſions, and that is ſufficient Ground of Enmity and Reſentment. Hence what underhand Practices! What dirty Lies, and Calumnies have Birth! With good Boys his Share of Fame is but partially acknowleged, and the ſlighteſt, imagined Failure, on his Part, is enough to expunge the Merit of Years of Labour and painful Anxiety. It would ſeem from the abſurd Stories, ſo often induſtriouſly propagated, that Teachers were alike blind to their own Intereſt, and deaf to the Voice of Fame. A ſtrange Poſition indeed, where thoſe who have ever been judged capable of inſtructing or informing others, are concerned.—I once heard a Maſter of the firſt Eminence examine a Claſs of his Scholars; his Lecture that Morning, which employed him full two Hours, extended only to the Explanation of a very ſhort, and no Way abſtruſe Sentence, and was chiefly directed to two particular Boys; but by no Means could he get them to comprehend it. This had been his Taſk, at the ſame Expence of Time and Labour, with theſe very Boys, every ſecond Day for three Weeks; and in like Manner on other Subjects, in Courſe, upwards of two Years ſucceſſively, but to little Effect: for neither upon that, nor any other Subject, could he ever deviſe the Means of fixing their Attention to any good Purpoſe, though, in every Thing but their Books, they appeared mart and ſenſible: this he aſſured me was not a ſingular Caſe. He attempted again, and, in the Vexation of Diſappointment, declared he muſt ſend them home, and that nothing but his particular Friendſhip, and great perſonal Reſpect for their Parents, could have prevented his doing it long before.—Juſt at that very Moment a Letter was put into his Hands: It was from the Mother of one of the Boys; a very blunt and rude Accuſation againſt the Maſter, charging him with Neglect of her Child, &c. whoſe Capacity and Cleverneſs ſhe very roundly aſſerted and enlarged upon!—I ſhall never forget his Looks! ! !

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with Men, in other Reſpects, wiſe and judicious. Such is the Force of Prejudice!

A Queſtion here ariſes, the Diſcuſſion of which we ſhall partly extract from *Quinctilian*, as he has amply conſidered the Merits of the Caſe; which Circumſtance alone proves it an Object of Moment.

Is a Child to be put immediately under the moſt excellent Maſter that can be found? A very cogent Argument againſt it, is, that Men of Genius and Capacity are generally ſomewhat high in their Demands; and it is indeed one Teſt of Ability, that they will not ſtoop to the mean Arts of Circumvention, and low Prices, to ſteal into Reputation. Yet, however, lewd Hirelings go about, and climb into the Fold, they are ſure of Abettors: And parſimonious Spirits, never want Subterfuges to countenance their miſtaken Oeconomy.† According to the Opinion and Practice of many, it is improper, or unneceſſary, to put a Learner immediately under the moſt eminent Profeſſor; but that

† An opulent Citizen of Athens, applying to the Philoſopher *Ariſtippus*, deſired to know, what he ſhould give him to inſtruct his Son? 'A Thouſand Drachmas' replied *Ariſtippus* (about 32l. 5s. 10d. ſter.) 'How!' ſaid the Athenian, 'I could purchaſe a 'Slave with that Money.' 'Do ſo,' ſaid the Philoſopher, 'and thou 'ſhalt have two;' giving him to underſtand, that his Son would have the Manners and Vices of a Slave, if he did not beſtow upon him a liberal Education.—*Aſcham*, who was Queen *Elizabeth*'s Preceptor, has the following remarkable Paſſage, to the like Effect. 'Pity it is,' ſays he, 'that commonly more Care is had, yea, and 'that among Men deemed wiſe, to find out rather a cunning Man 'for their Horſes, than a cunning Man for their Children. They 'ſay nay, in Word; but they do ſo in Deed: for, to one they will 'gladly give a Stipend of two hundred Crowns by the Year, and 'loath to offer the other two hundred Shillings. God, that ſitteth 'in Heaven, laugheth their Choice to Scorn, and rewardeth their 'Liberality accordingly; for he ſuffereth them to have tame and 'well-ordered Horſes, but wild and unfortunate Children; and, 'therefore, in the End, they find more Pleaſure in their Horſes, 'than Comfort in their Children.'

that he ſhould apply, for ſome Time, under thoſe of inferiour Rank: as if, in forming a Child to Learning, a Maſter of moderate Parts is the moſt eligible, being more eaſy to be underſtood, and imitated, as well as leſs impatient in removing the knotty and difficult Parts of the Elements of Knowlege. On the contrary, it is of the laſt Importance to give a Child the earlieſt Tincture of whatever is moſt excellent in its Kind; for, from the very great Difficulty of diſcharging wrong Habits once imbibed, the Maſter who ſucceeds, has an accumulated Taſk, that of unteaching his Pupils what they had formerly been taught; a Matter of more Pains and Trouble, than that of inſtructing them from the beginning. On which Account, *Timotheus*, the celebrated Muſician, required from the Scholars who begun with another Maſter, Fees, double what they paid, who entered firſt with himſelf.

They imagine an indifferent Maſter may do very well for Beginners: a vulgar and a groſs Miſtake! but this Overſight, however blameful, would be more excuſable, did ſuch Maſters only teach *leſs* and not *worſe*, than others. There is another Miſtake, ſtill more general, that Men of Erudition and Abilities will not deſcend to every Minuteneſs of Teaching; either becauſe they think it derogatory to them, or that they are utterly incapable of it. But, I exclude from the Rank of Profeſſors the Man who thinks any Part beneath his Attention; and, I affirm, the abler a Maſter is, the more capable he is of deſcending to it: In the firſt Place, becauſe we muſt ſuppoſe the Man who excels, eſpecially in Elocution, has moſt accurately attended to all the Means of acquiring Excellence. In the ſecond Place, Method is of infinite Efficacy in Teaching; and the beſt Maſter always purſues the beſt

Method. In the laſt Place, no Man, who is eminent in great Matters, can be ſuppoſed to be deficient in ſmall ones; and, as ſuch a Man muſt of Courſe be a man of Senſe and Experience, he beſt knows how to adapt himſelf to all Capacities. In the various Branches of Eloquence, particularly, the Leſſons of the moſt ſkilful Maſters are the moſt intelligible and perſpicuous; for Perſpicuity is the chief Property of Eloquence; and the weaker a Man's Capacity is, the more he endeavours to recommend himſelf by ſtretching and racking it; which of Courſe, renders his Inſtructions by ſo much the more perplexed, puzzling, and obſcure. I hold it for an abſolute Certainty, that the Faults we daily obſerve are more owing to vicious Imitation, and bad Habits uncorrected, than either Want of Inclination or Ability. One of the Reaſons for putting Children at firſt under the moſt excellent Profeſſor, is, becauſe ſuch a Maſter, being beſt able to inſtruct his Pupils, his Manner of Speaking is moſt proper for Imitation; and whenever they commit an Errour, they are inſtantly ſet right; while an inſufficient Pretender is apt to encourage them in what is faulty, and obliges his whole School to follow his wretched Opinion. Therefore, the Man ought to excell in Elocution, as well as in Morals, who undertakes this Profeſſion; and, like *Homer's* Phœnix, ſhould inſtruct his Pupil how to act, as well as how to ſpeak.

The learned Dr. *Conyers Middleton*, ſpeaking comparatively of *Cicero*, and the great Men now living, declares in Favour of the former, and that human Nature, in the virtuous and flouriſhing Times of *Athens* and *Rome*, appeared in a State of much higher Exaltation than at the preſent Day. But adds he, " I do not impute this to any Superiority of Parts, or Genius, peculiar to the Ancients; for human Nature has ever been the ſame in all

all Ages, and Nations, and owes the Difference of its Improvements, to a Difference of Culture, and the Rewards propoſed to its Induſtry: Where theſe are the moſt amply provided, there we ſhall always find the moſt numerous and ſhining Examples of human Perfection." This ſhould awaken us to Induſtry, and excite our Emulation, if poſſible, to diſcover the Means, and tread in the ſame Steps, by which they arrived at Excellence. Let us now take a curſory Retroſpect of the different Roads the virtuous Ancients, and we Moderns, have purſued in the Courſe of Cultivation. The Writer has diſcuſſed this Point, more at large in a Work entitled, *Practical Elocution, or the Art of Reading and Speaking in Public*; ‡ from whence, as ſufficient to the preſent Purpoſe, the following Paragraph is tranſcribed.

" Contrary to Reaſon, and the Example of all civilized Nations, nay even contrary to ourſelves, in leſs momentous Caſes, we are indiſcreet and careleſs in the Choice of thoſe we place about our Children. Was this the Practice of the Greeks and Romans, whoſe Languages are at this Day our chief Study, and whoſe Works the Admiration of all Mankind? No, they had Reſpect to the minuteſt Article of Pronunciation, even of the Nurſes and Servants attending their Infants in the very Cradle; not a Slave was ſuffered to approach them, who ſpoke not the native Language in its Purity. Kings, Conſuls, Heroes, Philoſophers, and Ladies of the firſt Diſtinction, engaged in the Education of Youth. Their Tutors were the prime of Mankind, and their Pupils comparatively became Gods. If the Remark hold, that our Characters are determined

‡ Firſt publiſhed a few Years ago, two numerous Editions of which ſpeedily run out, and a third with conſiderable Improvements, is now in the Preſs, and nearly ready for Publication.

by our Company, the moſt pernicious of all Company is certainly a bad Tutor. Yet we commit our Children to the loweſt and moſt diſqualified Mercenaries: and not only their menial Attendants, but the Pedagogues who uſurp the Name of Maſter, ſo rude and unpoliſhed in their Dialect, ſo diſgraced with a provincial Brogue, that were it not repugnant to common Senſe, one might imagine THAT alone was their Recommendation. The Caſe is by no Means mended in the Subſtitution of Foreigners, generally the unhouſed Adventures of ſome remote, obſcure Diſtrict; whoſe Qualifications are even below thoſe of our own Bunglers, with the Super-Addition of itinerant Vanity, Impertinence, and national Prejudices. Hence French Taſte, French Modes of Thinking, French Cuſtoms, French Schemes; hence the Decay of public Spirit, the Decline of ancient Britiſh Valour; and hence,—— what is the natural Concluſion? O confound the reſt! French Laws, French Government. Forgive me, great Genius of my dear native Soil, if, in the Fullneſs of filial Obligation, my Fears anticipate what Reaſon tells me ſhall be for Ages protracted; what Hope aſſures me ſhall never be accompliſhed."

The Buſineſs of an Educator is to aſſiſt Nature, and to conduct as ſhe points out the Way; this ſeems to imply of a tedious Proceſs; but we are here recommending what *ought* to be the Practice, rather than what prudential Motives may induce a Teacher to purſue. For, tho' I would ſtrenuouſly adviſe Parents to place their Children under the beſt Maſters, from the Beginning, I would as ſtrenuouſly diſſuade ſuch Maſters, from undertaking, the Taſk at that early Period. Many and irrefragable are the Reaſons for the firſt; but, on the Part of the Maſter, the Conſequences are much unpleaſant and irkſome Toil, a ſorry Pittance of Reputation,

putation, Plenty of illiberal Cenſure; and after all, what is the mighty Recompence? He has to do with the Million, who form their Opinions more from Conjecture, than Judgement; his Character, and Fortunes are at Stake: great Adventures on ſo precarious a Tenure!——To ſpeak plainly, what Right have Parents to expect a Man ſhould ſacrifice Life and all its Enjoyments in the Service of their Children; when, on their Parts, they do ſo little to promote it? are Maſters alone to bear the Burthen and the Heat of the Day? are they alone to be the only Conſiderate, Generous, and Juſt? the young ones themſelves ſee not their own Intereſts; their Paſſions, blind Guides! are their ſole Directors; and they live in a State of Enmity with all who oppoſe them; they ſubmit but on Compulſion; and their Gratitude is written on the Sands. The Character of Preceptor is ſecond only to that of Parent, and ought to be held as ſacred; but, if thoſe, whom Nature and filial Duty diſpoſe them to Reverence, and prompt them to imitate, chooſe contemptible Inſtructors, or treat the beſt unguardedly; can it be imagined their Children will reſpect them, or benefit by their Inſtructions. Philoſophers may complain, and ſtun us with Plans of Reformation; the nobleſt Schemes, human Wiſdom can deviſe, are but as ſounding Braſs, and a tinkling Cymbal, if Parents do not unite and co-operate to ſupport them. Were all Maſters in ſome Sort independent of their Profeſſion, the Community would profit by it; for then as their Riſk would be leſs, they might, with greater Security and Confidence, conſult the true Intereſt of their Pupils, and uniformly perſevere in the right Path. Property is a good Barrier to Integrity, and preſerves, as well as corrupts, the Freedom of Election. We read of Times, when virtuous Poverty could command Reſpect; and of public Spirit, Proof to Ingratitude

and Obloquy: yet, why ſhould we urge the fiery Ordeal? human Nature is fallible, and prone to Errour; we know not ourſelves; but in Compaſſion to our Infirmities, we are taught to prefer this daily Petition, *lead us not into Temptation.*

From a Conſciouſneſs of the Juſtice of his Cauſe, a Writer may indulge ſome Latitude of Expreſſion, and urge his Sentiments with Warmth; That, with the Candid and Judicious, will plead his Apology: notwithſtanding all, the Approbation, Gratitude, and Friendſhip of the generous Few, have irreſiſtible Influence over a liberal Mind, and can reconcile it to the moſt diſcouraging Attempts.

This Point might be carried a great Deal farther; and, for the Advantage of ſo public and important a Cauſe, it may be well not to ſtop here. But, not to incur the Imputation of Partiality or Self-intereſtedneſs, naturally enough in this Caſe, to be thrown out againſt a Profeſſor, we beg Leave to produce the Opinion of *Juvenal*: ‡ he was a Lawyer of great Virtue, Opulence, and Abilities; and flouriſhed in the weak and corrupt Adminiſtration of *Domitian*: This honeſt and judicious Writer, gives us a lamentable Picture of the then declining State and depraved Manners of the Romans: Among other Inſtances, that of Education was too glaring to be overlooked: Should it bear any Reſemblance to the preſent Times, and tend, in the ſmalleſt Degree, to a Reformation, that will very ſufficiently authorize the Introduction of the following Strictures from that judicious Satiriſt.

VEXATIONS numberleſs, thro' every State,
All learned Profeſſions, all bright Talents wait.
But, Oh! what Stock of Patience wants the Fool,
Who waſtes his Time and Breath in teaching School?
To hear the Babbling of untoward Boys,
Conning trite Forms, on Miſchief bent, and Noiſe!
Sitting,

‡ See his Satires in an Engliſh Dreſs, by *Dryden* and others.

Sitting, or ſtanding, ſtill confin'd to roar
In one dull Round the ſame Things o'er and o'er;
Prelecting ſtill, enforcing and expounding;
Their unſuſceptive Ears ſtill all confounding:
What Part of Speech, Declenſion, Number, Caſe,
Mood, Tenſe, Voice, Perſon, Government and Place?—
Themes to diſcuſs, Epiſtles to indite,
Accounts to ſhine in, and with Grace to write;
The Worlds extenſive Volume, old and new,
With Scientific Maſtery to view,
Hiſtoric Lore, and Chronologic too;
Then to pronounce the various Works of Wit,
With ſound Diſcretion, and with Action fit;
All aim at theſe: but, at the Quarter Day,
The Parent grumbles, and is loath to pay.
Pay, Sir! for what? The Boy knows nothing more,
The ſix Months paſt, than what he knew before:
Taught, or untaught, Dunces are ſtill the ſame;
Yet ſtill the Maſter undergoes the Blame,
Without Exception, tho' each ſingle Boy
In open School his utmoſt Care employ;
Tho' he, Day after Day, long Hours has try'd,
With Shame to check, or ſtimulate with Pride;
Encourag'd, threaten'd, reaſon'd, ſooth'd, careſs'd,
To rouſe the latent Spark within his Breaſt;
Defeated and perplex'd, till his parch'd Tongue,
In vain, with meer Fatigue has to his Palate clung.
The murder'd Maſter cries, would Parents hear
But half the Stuff that I am doom'd to bear,
For that Revenge I'll quit the whole Arrear——
But, if my friendly Counſel might be us'd,
In Purſe and Fame egregiouſly abus'd,
Such barren Soil let not the Learned try;
But to more grateful Occupations fly:
The meaneſt Trade, the Spade and Pick-Ax take,
Rather the ſweltering Hod your Option make.
More to be envied, eaſier and more ſure,
The Drudge's Dole, who plies from Door to Door,
Than his, who, counting on his hard earn'd Gains,
Reaps ſuch a ſorry Harveſt for his Pains.
Muſic and Dancing laviſhly are bought;
Theſe Youth are long and ſedulouſly taught;
But Senſe and Learning deem'd not worth a Groat.†

Whate'er connects with Luxury and Shew,
Largely our Prodigals on that beſtow.
Capacious Palaces, and Villas, grac'd
With all the wild Extravagance of Taſte;
Exoticks nurs'd with counterfeited Sun;
And whole Eſtates to Pleaſure Gardens run;
Courſers of Blood, and matchleſs in the Race;
Train'd to the Turf, or deſtin'd to the Chace;
Expenſive Services of curious Plate;
Suites of Domeſtics; Carriages of State;
And Troops of Duns denote them wiſe and great:
But, tho' ſuperb the Manſion be, or not,
The Cook and Cellar never are forgot;
And, Naught to riſk in ſerious Matters, here
Talents and Breeding muſt be made appear;
In Scorn of Character, of Time, and Health,
The Table groans with the Parade of Wealth:
Here Rich, and Poor, of high and low Degree,
Strain all alike, and ſcorn Oeconomy.
Claudius, to Faſhion and his Taſte a Dupe,
Rags Half an Ox in a Turrene of Soup;
But more, if poſſible, Profuſion ſhines
In wild Variety of coſtly Wines:

Yet,

† It muſt however be acknowleged ſays, a late noble and judicious Writer, ſpeaking of Teachers, that *low Prices*, have in them Something amazingly conciliatory, and bewitching; they even ſupply the Abſence of Merit, and upon Occaſion like the Magician's Wand, tying up all our Faculties, render us deaf, blind and inſenſible to the moſt glaring Abſurdities. Whoever ſets out upon this Principle need give himſelf no Concern about thoſe ſecondary Trifles, Learning and Capacity, they will never be examined into, he is ſure of Recommendation and Succeſs. But why ſhould they be ſuppoſed ignorant, and incapable who relinquiſh the cuſtomary Dues, and are content with more moderate Emoluments? In general we do not find Men apt to underrate their Abilities, and why of all People ſhould Teachers pay themſelves a Compliment ſo derogatory? do they not by ſuch Practices tacitly arraign their own Inabilities, and proclaim themſelves deſtitute of the eſſential Qualifications which alone can properly recommend them to Notice, and Protection? But Profeſſors of the *liberal Sciences*, ſhould be above all petty, mercenary Conſiderations; leave them to groſſer Souls. The munificent Public, who ſeperately and collectively experience hourly the Bleſſings of their Services, cannot overlook them, but will, beyond Doubt, make ſuitable and grateful Returns; gladden the Evening of Life, and render all Family Cares ſuperfluous. What a Clog to Science! What a Pity it is, O Teachers, you are not of Cameleon Race!

Yet, midſt this waſteful Riot, there accrues
A thrifty Pittance for *Quinctillian*'s Dues:
For, to breed up the Heir to common Senſe,
Is ever more the Parents leaſt Expence.
From whence, then, comes *Quinctillian*'s vaſt Eſtate?
Becauſe he was the Darling Son of Fate;
And, out of mere Caprice, Luck made him great.
Urge not in Precedent one ſingle Man,
As rare as a white Crow, or ſable Swan;
Some friendly Stars exerted all their Power,
And ſmiled propitious on his natal Hour;
To them, not Merit, his Succeſs was due;
For Fortune never was to Merit true;
And they, who draw from Fortune's ample Source,
Are good, and wiſe, and all Things elſe of Courſe:
'Tis ſhe that flings the Die; and, as ſhe flings,
Of Kings makes Pedants, and of Pedants, Kings.
Moſt Maſters execrate the barren Chair;
Like him who hang'd himſelf, thro' mere Deſpair
And Poverty; or, him, whom *Caius* ſent,
For Liberty of Speech, to Baniſhment.
Even *Socrates*,† ungrateful Athens ſees
In Want, and ſentenc'd by unjuſt Decrees.
In Peace, ye Shades of our Forefathers, reſt;
No heavy Earth your ſacred Bones moleſt:
Eternal Spring, and riſing Flowers adorn
The Relicks of each venerable Urn,
Who pious Reverence their Preceptors paid,
As Parents honour'd, and as Gods obey'd.
Achilles, grown in Stature, feared the Rod,
And ſtood corrected at the Centaur's Nod;
In uſeful Learning did his Years employ,
And promiſed all the Hero in the Boy.
The Scene's much altered in our modern Schools;
For, blind the Parent, every Tony‡ rules;
And Maſters but mere Cyphers prove and Tools.

† *Socrates*, the moſt exalted Character Antiquity, and perhaps human Nature has to boaſt of, taught at Athens, but his Virtue proved his Deſtruction, and being condemned to die by Poiſon, he wanted wherewithal to pay for the Juice of Hemlock he was to drink, and was obliged to apply to one of his Friends, for Money to defray the Expence of that, and diſcharge the Jailor's Fees.

‡ See, *She Stoops to Conquer*, a Comedy by *Goldſmith*; A modern Alluſion, and a recent Fact are here ſubſtituted, in Place of thoſe in the Original, to the ſame Purport, but at this Day rather obſolete.

Young Sulky, by his Tutor, once reprov'd,
Swell'd with Revenge, and vow'd he'd be remov'd:
And, lo! a Miracle, to make it good,
A Bottle of red Ink is turn'd to Blood;
He ſmears his Shirt, and Abigail, his Friend,
Alarms Mama; and ſo he gains his End:
And every tattling Goſſip thro' the Nation
Brands the fell Tyrant's Name, and blaſts his Reputation.
Go aſk what Fruit *Palemon*'s Pains produce;
And how he's paid? Why amply—in Abuſe:
And, tho' approv'd his Care, confeſs'd his Toil,
They hardly claim one ſupercilious Smile:
Some ten Days over, or perchance a Score,
He's paſs'd unnotic'd, and is known no more.
As to his Profits, tho' confin'd and bare,
Yet even of thoſe the Uſhers muſt have Share:
Beſides, the Rents and Servants muſt be paid;
And thus of little ſtill a Leſs is made.
Yet, in the Bargain, every ſly Device
Is try'd, to ſcrew out Something of the ſtated Price:
And, after chaffering, as with Tradeſmen, ſtill,
Dear generous Souls, they tax the Quarter's Bill:
If not contented, take your Bill away;
Commence your Suit, and try the Law's Delay;
Or, acquieſcing to avoid the Suit,
They bleed your Purſe and Character to boot.
But who the Dues curtail, and thus protract,
Moſt from the abject Pedagogue exact.
Be ſure you perfect him, in Grammar Rules,
And all the beſt Hiſtorians read in Schools,
The Authors, every Poet to a Hair;
I, as your own, commit him to your Care;
Your daily Pains beſeech you to employ,
To form the future Conduct of my Boy,
And work him, like a waxen Babe, with Art,
To perfect Symmetry in every Part;
His Principles and Morals ſtrictly guide;
Spare no Expence, but all his Wants provide:
He always ſhew'd a generous docile Spirit;
Is tender, gentle, and you'll find has Merit.
Be, Sir, his better Parent; and beware
No Improprieties his Health impair.
This be your Taſk—and, literally purſu'd,
The great Reward is——*Black Ingratitude.*

As to the Methods purſued in our Education.——The learned and Reverend Mr. *Spence*, in his *Polymetis*, recites a plain and genuine State of the Queſtion? We ſhall tranſcribe his Words; for what could be more pertinent or of greater Authority? That capital and judicious Work, being rather expenſive, comes not within the Compaſs of every Body, the Paſſage will, therefore, to many have the Recommendation of Novelty.

" I have long, he tells us, ſuſpected, that the Method of Education, which is followed now, and has been followed for ſo many Ages, in our Schools, is chiefly founded on a Miſtake. What I have to ſay on this Head, may ſeem perhaps very conjectural to you; however I will give it you, ſuch as it is. The School Education among the Romans of old, aimed no farther than at two Languages; and each of thoſe, a living Language. Their own; for Converſation, for Reading, and for Speaking in Public: And Greek, that of their neareſt Neighbours; and of Neighbours too, who had been for ſome Time in the chief Poſſeſſion of the Arts and Sciences. In teaching their own Language, the Romans made uſe chiefly of their Poets; and with very good Reaſon: for the Thing to be taught at firſt was the right Pronunciation, and how could they fix the proper Tones of the Words, and the true Quantities of their Syllables, but from the Works of their Poets? When the Romans had advanced their Conqueſts pretty far in our Iſland, our Anceſtors, (wiſer, perhaps, in this than we may be) fell with a ſurpriſing Readineſs into the Cuſtoms of the Conquerors; ſtudied their Language; and, probably adopted their Method of School Education: for they had ſcarcely before any common Schools of their own. It might be Right enough then to comply with the

Politics

Politics of *Agricola*; and to be as ready to learn the Cuſtoms of the Romans, as they were to teach them: And, indeed, while the Roman Dominion laſted here, the moſt prudent of the Old Britons were probably the moſt earneſt Students of their Times. It was then politic to ſtudy Latin, and Greek; Latin, as neceſſary to enable them to converſe with their Maſters; and Greek, as a Language, ſo much in Vogue with the ſame. Without the former, at leaſt, they could not well make their Court to the Conquerors; nor get themſelves advanced to any Poſt of Credit in their own Country. It was this, I imagine, which made the Roman Method of Education take ſo much among us: And, the introducing, and following of it for ſome Time, was as prudent as it was neceſſary. But after the Romans found it not worth the while to maintain their Conqueſts in this Iſland, and at laſt quite deſerted it, the Britons of that Age might be as wrong in continuing their Method of Education, as thoſe of the former were in receiving it. However, as it was then in Poſſeſſion, and had been for three or four Centuries, it ſeems to have been continued without conſidering that there were not the ſame Reaſons for it; and ſo to have been handed on, without any conſiderable Interruptions, quite down to our Days. All this while, tho' the Cuſtom has ſo much Antiquity to plead for it, and has been preſerved with much Uniformity for ſo many Ages, I know not whether we are obliged to our Anceſtors for handing it down to us ſo regularly or not. Might not one very fairly aſk ſome difficult Queſtions in relation to it? Would it not have been better for us, when we are young, to be inſtructed thoroughly in our own Language, than in any dead Languages whatever? Is a Miniſter now to preach, or a

Lawyer

Lawyer to plead, or a Gentleman in Parliament to ſpeak in Latin? Yet, in our Schools, we are to this Day inſtructed to write Themes, and to make Orations, in the Language of the Romans; with almoſt a total Neglect of that, which I think is the moſt neceſſary for us, not only in Converſation, but in almoſt all the Buſineſs of Life. This it is that has made me often think, that the School Education in Uſe at preſent among us is founded on a Blunder: Such a Sort of Blunder, for Inſtance, as that of the Roman-Catholics, in continuing the Uſe of the Latin Tongue in all their publick Devotions; for ſo many Ages, ſince that Language has ceaſed to be generally underſtood among them. But granting that there were no ſuch Miſtake in the preſent Caſe; and ſuppoſing, that the very wiſeſt Aim for our School Education now, is that which is ſo generally in Faſhion; I ſhould ſtill be apt to imagine, that we are very wrong in the Methods moſt uſually taken to purſue the End which is propoſed. If the general Deſigns of our Schools ſhould be that of teaching us to underſtand, what the Latin and Greek Authors have ſaid in their Writings, why then are we led ſo much into the Shades, that the modern Commentators have caſt around them? ——Why are we ſo often obliged to fix hundreds of their Lines in Order, one after another, in our Heads; and taught to repeat whole Books of Homer and Virgil, by Rote?——Why are we plunged ſo much oftner in the Works of the ancient Poets, than in thoſe of their Hiſtorians?——And why is every Boy, ſet to write Things, that are called Latin Verſes; and obliged to endeavour at becoming a Poet, in a foreign Tongue?—— Why muſt we in ſome Schools be taught to ſpeak, and in all be obliged to write, in Languages that have been dead for ſo many Centuries?——And, why muſt all the Youth at our beſt Schools (however

ever different their Geniuſes are, or whatever they are deſigned for in Life) be all inſtructed in the very ſame Things, and pretty nearly in the very ſame Track?

"I don't mean by this, that the Claſſics ſhould be wholly given up; but rather that our own Language ſhould not be given up for them: And, indeed that the Study of them need not be ſo univerſal. They are, I ſhould think, one of the fineſt Amuſements for a Gentleman, that can be; and may become very uſeful to Divines, Philoſophers, Hiſtorians, Antiquarians, Poets, Sculptors and Painters; but why ſhould all thoſe too be led into the Studies who are meant for the more buſy Offices of Life; and who will probably have very little Time, either for Study or Amuſement? I believe any Body would own it to be very abſurd, if every Child that went to School, was to be obliged to ſtudy Navigation: And yet, I will venture to ſay, that this would not be near ſo abſurd (in ſeveral Countries, and in our own in particular) as the endeavouring to make every Boy that comes to School, a Claſſic Scholar and a Latin Poet."——

In the Caſe of Boys, few, very few are ſo hardy, or ſo ignorant as to deny the Advantages of a good Education; however their Practice may imply the contrary. The Conteſt is not about the Thing, but the Means of accompliſhing it; and in this, as in many other Inſtances, 'tis notoriouſly evident, Cuſtom prevails in the Face of Propriety. But by what Principle of Philoſophy? by what Rule of Argument? by what Maxim of common Senſe ſhall we reconcile our utter Neglect of the Fair Sex, that other eſtimable Half of the Species, in this Particular? The imperious Lords of the Creation arrogate a Superiority of Intellect, and pride themſelves, above Meaſure, on the ſuppoſed

poſed mental Diſtinctions derived to them from Nature; yet what Care! what Pains! what Aſſiduity! and what Length of Years! are requiſite to mold them into Form! and break the reſtive Savage into Man! after all, how often are the moſt conſummate Abilities in that Way found unequal to the Taſk! how often our Labours fruſtrated and thrown away upon a ſteril and ungrateful Soil! yet we perſevere, and by Perſeverance, if nothing more, a Habit of Attention and Application is acquired, productive of infinite Advantages. If the female Mind be indeed leſs happily endowed by Nature, ſtands it not the more in Need of Aſſiſtance? If inferiour in intrinſic Perfection, does it not the more require Cultivation? If conſtitutionally more feeble and infirm, is there not the greater Occaſion for Support?—But Women are not to act on the great Theatre of the World like Men. They move in a Sphere more domeſtic and confined—All this is admitted—They are not to wield the huge Machine of Government; they are neither to be Privy-Counſellors, Senators, Biſhops, Judges, Lawyers, Aldermen, nor Common-council-men: they are as little fitted to brave the Seas as Admirals, Captains, or Mariners; nor are they formed to lead Thouſands of their Fellow-Creatures into Fields of Blood and Slaughter, to abet the flagitious Schemes of Ambition, or pamper the deteſtable Purpoſes of Tyranny. But does it thence follow they ſtand precluded from the Privilege of being rational Creatures? Is there no deſirable Intermedium between a Book-worm and an Ignoramus? All Ranks and Stations of Men, one Time or other, aſſociate with them; they are the delightful Aſylum, the Boſom-Friends, and ordained meet Helps to all. The very End of their Creation was for our Happineſs, to ſweeten our Labours,

bours, to alleviate our Cares, to mitigate our Anxieties and our Pains, and to ſmooth, by the Delicacy of their Manners, and the Charms of their Converſation, the rugged and thorny Paths of Life. Our Hours of Leiſure are their natural Property; and the Conduct of our infant Years, united with our domeſtic Concerns, their indiſputable Prerogative. Let Cynics bury themſelves in the Gloom of their own Importance, and Aſcetics, in their brain-ſick Zeal, pervert the benevolent Purpoſes of Creation, the Author of Nature was wiſe, and knew, *it was not good for Man to be alone.* But how is this amiable Creature informed, how fitted to ſhine, nay to appear with common Propriety in ſuch intereſting Situations? Our earlieſt Attempts ſeem altogether calculated to viciate their Minds, and to implant a Predilection for every Kind of Folly, Vanity, and Trifling. Nature, left wholly to herſelf, would be a much better Guide than what we erroneouſly ſubſtitute in her Place. We avowedly breed them up in Ignorance, and then unjuſtly and ungenerouſly accuſe and reproach them for the Want of Underſtanding. Yet the Pains many of them afterwards take to acquire Knowlege and ſupply the Defects of Education, is a Proof both of their Inclination and Capacity; when, to the Shame of our Sex! ſend a Man into the World illiterate and ignorant, he ſinks under the Load, and never emerges. Allured by the ſuperiour Beauty of their Perſons, we view them with Deſire; we pay our Court to them; this is Nature: in our Addreſſes we make them Angels, Goddeſſes, and ſupreme Diſpoſers of Life and Death; we ſwear, and are believed. But a Picture can but pleaſe as a Picture. Their Faces grow familiar; their Charms inanimate; their Converſation the ſame; it dwindles into mere com-

mon-place

mon-place Chit-chat; it wants Senſe and Variety, and ſoon becomes inſipid and tireſome; they are laughed at; avoided; forſaken. Such is the modern Style of Sentiment and Intercourſe between the Sexes—Thus Women, in every Reſpect, are Sufferers, though in Fact without Blame. Reflect a Moment, ye haſty ſuperficial Cenſurers. How came *you* poſſeſſed of your Superiority? from Nature; O, no! you enjoyed every Opportunity of Aſſiſtance and Improvement in its full Latitude, which they are ſtudiouſly denied. Afford them the like Opportunities, and then paſs your Sentence.—How now! O! What diſturbs you—O LORD! a *learned* Lady! So impertinent! ſo conceited! ſo full of herſelf! Nobody elſe can put in a Word! ſhe is dreadful! intolerable! Heaven defend us from a *learned* Lady!—And what, grave Sirs, are your *own* imputed *Scholars?* Infinitely worſe. Ferocious! overbearing! aſſuming! oſtentatious! ſelf-opinionated! and every Way inſufferably diſagreeable! a ſimilar Character in both Sexes; a Pedant is a Pedant, be it Male or Female: nor confined to Books only; there are Pedants of all Complexions; in Muſic, in Painting, in Dancing: Pedants in Politics, in the Stable, and in the Field: there are even Pedants in Politeneſs. * 'Tis the Affectation of Appearance, not Learning or Knowlege, that makes us diſagreeable, no Matter which the Sex, or what the Profeſſion. But to return: This Dread of a *learned* Lady, be it real or affected, is, in Truth, a Symptom of conſcious Imbecility; it proceeds from low contracted Prejudices, and the conſequential Reaſoning, grounded upon aſſumed and partial Principles, is neither juſt nor rational.

By

* Your BEAU is a mungrel Species of Animal, neither one Thing nor another, as exotic as your mere Horſe Jockey, too contemptible to animadvert upon. CRITO MINOR.

By *Learning* and *Learned*, theſe high Advocates for ſcientific Monopoly always tacitly underſtand, and confine themſelves to, the Knowlege of Languages, and, thence, confounding the Means with the End, illogically conclude, that Women ſhould not be in *any* Reſpect taught, or permitted to reaſon or judge for themſelves. Your *Literati* might be attacked in their Faſtneſſes, and the Nakedneſs of the Land diſcovered. Shocking muſt it be! to find concealed under that *Name*, that *Phantaſm* of Erudition, nothing but a Chaos of ill-formed, indigeſted Notions, rude diſtempered Paſſions, and unimportant and barren Theory; the goodly Fruits of an eight or ten Years Flagellation, in the Purſuit of two dead Languages no where ſpoken, and by few (and thoſe eſteemed Adepts too) half underſtood. This is not enforced contemptuouſly, or to depreciate the Knowlege of Latin or Greek; but, repreſenting Truth as it really is, to check the Petulance and Oſtentation of vain Scioliſts, who ſhelter themſelves under thoſe venerable Names, devoid of other Merit. Men of liberal Profeſſions cannot diſpenſe with thoſe Languages; and, introduced as they always ſhould be, and conſidered only as in a Degree ſubſervient to nobler Purſuits, they are fine Points † of Accompliſhment in a Gentleman's Education. It is the Cuſtom of Smattering we here complain of, that is the Abſurdity, that is the Grievance, the grand Obſtruction

† The Time of putting a Child to the Latin School, ſhould not be determined by his *Years*, but by his Abilities, and the Manner he is fitted for it: and to this End he ſhould ſtand an Examination, as for his Admiſſion into the Univerſity, and not be received 'till properly prepared. Such a Procedure would ſoon alter the Face of Things, and bring about an entire Revolution. The Profeſſors of the learned Tongues would reap both Pleaſure and Profit by the Change: real Erudition would more extenſively flouriſh, and Mankind in general have Reaſon to rejoice. CRITO MINOR.

Obſtruction to real Learning and uſeful Knowlege, whether in Man or Woman.

A *little Latin* ‡ is a dangerous Thing;
Drink deep, or touch not the *Pierian* Spring:
There ſhallow Draughts intoxicate the Brain,
But drinking largely, ſobers us again. POPE.

Yielding to the Men, therefore, entire Poſſeſſion of the Languages, and moſt cordially admitting they would be as uſeleſs to the Ladies, as they now are to many of themſelves, yet the Fair Sex, it is ſtill affirmed, are injuriouſly treated as they are uſually brought up. Experience proves, they are capable of very extenſive Inſtruction, perfectly compatible with the Character of the Sex, and ought, if we conſult or regard our own Happineſs, over which they have ſuch Influence, to have their mental Faculties attended to, and diligently cultivated from the earlieſt Dawn of Reaſon. Thus Knowlege, ſupported by Virtue, and every concomitant amiable Quality, will become a Habit, not a Conſtraint, and, being always diſpoſed and accuſtomed to think and act correctly, their Conduct through Life will be uniform and proper. Their Underſtanding will ſeem, as it were, an Impulſe of Nature, and nothing but what is juſt, pleaſing, and deſirable, can poſſibly reſult from it.

If Women be ſometimes ſuperficial, troubleſome, and impertinent, with an ill time Parade of Learning, are not the learned Witlings of our own Sex the ſame? and 'tis certainly more tolerable in them than in Men, ſince it comes better recommended

‡ A little *Learning* is the original Reading; but, as the Phraſes are uſed ſynonimouſly, the Writer probably preferred a *little Latin*, being a cuſtomary Expreſſion, and more directly to his Purpoſe.
CRITO MINOR.

mended with the ſuperior Advantage of Delicacy, Imagination, Beauty, and Vivacity. Is it not more pleaſing from a pretty Mouth, to hear a Mixture of good Senſe and Nonſenſe, than Nonſenſe altogether. Shallow Streams are ever noiſy, the mighty River, intenſe and deep, glides ſmooth and ſilent on. This is applicable alike to both Sexes. There are no Colleges, or Academies, no eſtabliſhed Syſtem of Inſtruction for Ladies; they pick up the little Knowlege they have moſtly at Random, and in an unconnected Manner, as Chance or Opportunity throws Books in their Way. This unconnected Manner of reading conſequently deranges their Ideas and produces Incoherence of Judgement and Opinion. It lies upon us to remedy the Defect: The Fault is chargeable on the Manner, not the Thing.

The preſent Style of educating Daughters is altogether mechanical; and either from Miſconduct, or utter Neglect in early Days, rendered ten Times more imperfect, troubleſome, and expenſive, than it might be. Without Idea, without Sentiment, juſt at the Moment they are introduced into the Circle of Diſſipation, all at once, the French Maſter, the Muſic Maſter, the Drawing Maſter, the Dancing Maſter, the Writing Maſter, &c. &c. &c. are poured in upon them. The accumulated Expence is indiſputably a ſerious Object; the firſt Rudiments of every Thing are unpleaſant; their Amuſements poſſeſs their Minds; they hurry from Maſter to Maſter; attain little; comprehend leſs; and are diſguſted with all: ſo contract whimſical, deſultory Habits, and can never ſettle to any Thing as they ought. This is the true Cauſe, and not Want of Capacity either in Teacher or Pupil, that we ſee ſo few make any Proficiency, and why good Maſters are ſo frequently changed, railed againſt,

againſt, and diſhonoured. And happy would it prove for the other Sex, if the ſame Obſervation was not equally applicable on their Part alſo. Hence with other Evils, we may deduce the Depravity of Taſte, and the low and imperfect State of the Arts among us.

It has been obſerved of all Ages and Nations, that the State of the Arts is a ſure Criterion of the Character of the People; and, *vice verſa*, that the national Character is a certain Indication of the State and Condition of the Arts. Education determines both. The rambling imperfect Method in which that is proſecuted, we ſee, influences our Judgements in all Situations. Without Study we commence Maſters; without Sentiment we ſet up for Taſte; without Knowlege we preſume to be Connoiſſeurs; and with the wonderful Acquiſition of a few technical Phraſes, and common-place Remarks, picked up at Random, or retailed from others, no wiſer than ourſelves, we grow learned and deciſive on every Subject. Thus, raſhly and indiſcriminately, flying at all before us, we bulk out Cenſure by the Groſs, but diſtribute Praiſe by Scruples. We admire and ſearch after every Bauble of foreign Extraction, with an Avidity of Politeneſs bordering upon Frenzy; and, in the ſame Spirit, deſpiſe every Thing of our own Growth. While Foreigners, more wiſe, but leſs complaiſant, paying a juſt and laudable Reſpect to themſelves, eſtabliſh their Fortunes on our Imagination, and make a Property of our Folly. Our *Ciceroni* and our *Virtú* daily expend vaſt Sums, and load themſelves with Articles of Elegancy and Fancy, in the Shops of Italy and France, paſſing for the native Produce of thoſe Countries, but actually imported from England; the Production of *Birmingham*, *Sheffield*, *Worceſter*, and other manufacturing Towns at Home; which had there lain a Dreg, unnoticed

unnoticed and without Purchaſers.——Genius has often ſhewed itſelf in this poor, deſpiſed Country of Ireland ; has made noble Efforts to expand, and would have produced Fruit in due Seaſon ; but it was nipped in the Bud, and ſtinted in its Growth, 'till tranſplanted into a warmer Climate, and more indulgent Soil, it proved its genuine Original, and there grew up, and flouriſhed.——" But paſs we this unpleaſing Image by."

The recital of a recent Fact, which may illuſtrate the foregoing Part of this Paragraph, and ſhew our ridiculous Affectation, and Malady of Taſte, in its true Light, may not be here altogether impertinent.——A Lady lately went on Board an India Ship in the Harbour, homeward bound, and expended all her Money upon the pretty Trifles uſually brought over by the Officers and Seamen ; ſhortly after ſhe repleniſhed her Purſe, and repeated her Viſit ; in the Interim, her Factor, the Mate, had been on Shore, and bought a Six-penny Stick of Pomatum for his Hair ; it caught the Lady's Eye, as it lay in the Cabin, accidentally wrapt up in India Paper ; taking it for an outlandiſh Production, ſhe eagerly demanded the Price. Our good-natur'd Tar, perceived her Miſtake, and too well bred to undeceive her, rated it at the moderate Sum of Ten Shillings, which ſhe inſtantly threw down, and went away *immenſely* happy in her Purchaſe.—This little Narration has its Moral, and needs no Comment.

To theſe Strictures, on the early Neglects and Overſights in the Education of Daughters, it may be objected, that the Dancing Maſter is an Exception. He, it is preſumed, in the contrary Extreme, is prematurely called in, by which, too frequently, the very Intention is finally defeated. His Precepts

and

and Manœuvres * to the tender, unenlightened Conceptions of Infants, can have little Meaning or Connection. Hence their Imitations are uncooth; their Deportment mere Formality; and, conſequently, abſtracted from our Prejudices towards them, utterly void of Grace. They have neither Strength nor Form to give Dignity to his Attitudes, or execute them with Preciſion. Length of Time and Practice, 'tis true, will produce Agility and Expertneſs; but they will become inſipid Mannerifts in Execution, and, in Point of Elegance, ſettle into an inſipid, ſpiritleſs, unintereſting Mediocrity, which they can never get beyond.

A few ſingular Exceptions are of no Force againſt a general Truth, nor are we competent Judges in the Caſe; we are under the Influence of falſe Taſte, and our Judgement is perverted by Cuſtom. Practice is univerſally erroneous, of Courſe in a State of Imperfection; we have therefore no Criterion, no Standard to judge by.——The completeſt Dancer I ever ſaw, and ſo acknowleged by all Judges, was, excluſive of her perſonal Advantages, one of the beſt informed and moſt intelligent Females I ever converſed with. What was eſteemed Elegance in others might be called Machinery; in her it appeared an Emanation of the Mind, congenial with her Nature; an individual Soul ſeemed to have Charge of every Movement; which, ſuperior to Art, and unconſcious of Deſign, transfuſed throughout her whole Deportment the nameleſs Decencies and Elegance of her Underſtanding. This amiable Creature ſaw her fourteenth Year before ſhe ever ſaw a Dancing Maſter, ſhe was ſuſceptible, tractable and attentive; whatever was propoſed ſhe applied to in Earneſt, and attempted with her utmoſt Addreſs to execute; ſhe ſupported

* This chiefly reſpects grave Dances; thoſe of a comic Nature may be ſucceſsfully practiſed as a methodized Exerciſe to keep them erect, and ſet them firm upon their Limbs.

ported it with Spirit and Perſeverance, and purſued it with Inclination and good Will. Herein conſiſts the mighty Secret and Knack of Learning, and this is the high and only Road to Perfection. What a happy Example for a Pair of beauteous younger Siſters! How great their Senſe and Merit who could make a proper Uſe of it, harmonizing in Mind as well as Perſon, to conſtitute the GRACES.

The Foundation of all Elegance is ultimately in the Mind, and ought to be there implanted, and firſt aſſiduouſly cultivated, by all who would arrive at any Degree of true Elegance. This was well known to the Romans of old; they availed themſelves of it in Practice, and our quick-ſighted Neighbours the French wiſely tread in their Steps. In perſonal Charms our fair Countrywomen are acknowleged inferior to none, if not ſuperior to all. Yet, in Agreeableneſs, and in every rational Qualification, 'tis aſſerted, the Ladies of the Continent are conſpicuouſly pre eminent. We are not aſhamed to imitate their Follies; let us not bluſh to adopt their Perfections, though we have not, in both Caſes, equal Opportunities of drawing from the Life. Strangers ſee them only, as it were, in Maſquerade, tricked out in all their Airs and Impertinences, for public Exhibition; to get Admiſſion to their private and more rational Parties, is an Affair of more Difficulty than is generally underſtood. Sometimes ſuch Parties are occaſionally made, in Compliment to particular Perſonages, but then conſiſt of a heterogeneous Mixture of Characters, very different from what they enjoy among themſelves. We boaſt of a more profound Skill in the Myſteries and Labyrinths of the Sciences: they are happier in familiarizing and making them more known and more uſeful to the World. With them, it is neither eſteemed pedantic nor unfaſhionable to blend Philoſophy with Amuſement;

and

and Wit and Science are ſeen united Hand in Hand; that too in the Company of *Ladies*, who bear a ſenſible Part in thoſe Converſations, and enter into all the Spirit of them. This Taſte is truly *Attic*; they have no Need of Recourſe to the Bottle, or the Barbariſms of the Stable; and though they preſcribe in all Matters of Dreſs and Decoration, they leave to their Neighbours the improving Diſcuſſions of Caps, Handkerchiefs, and Ruffles: Theirs is "the Feaſt of Reaſon, and the Flow of Soul." Men are miſtaken who imagine Women are to be entertained only with Trifles; and they juſtly hold him in ſecret Contempt who pays them ſo ill a Compliment. In the Name of all that is good and ſenſible! let us throw off this Tyranny of Cuſtom, and give the Minds of our Females a more liberal and proper Caſt. Along with the common Qualifications of the Pen and the Needle, they might, with Eaſe and Pleaſure to themſelves, be led through a regular Courſe of the *Belles Lettres*, ſuch as Geography, Chronology, Hiſtory, *&c.* particularly they ought to be perfected in that rare and uſeful Accompliſhment, the Knowlege of their native Language; to feel it in all its Force, and comprehend it in all its Beauties; to write it with Correctneſs, Purity, and Elegance; and to read and ſpeak it with all that conſummate Delicacy, Propriety, and Grace of which they are confeſſedly capable: Their Minds thus enlarged and qualified for receiving and communicating the higheſt and moſt refined Pleaſures of rational and ſocial Intercourſe, what a noble! what an intrinſically valuable Addition would it make to the Catalogue of their other Perfections! *

* Whoever caſts his Eye over the Liſt of young Ladies prefixed to this Work, may find abundant Teſtimony of this Truth; there may he contemplate conſummate Beauty without Affectation, good Senſe

Thus, while Gentlemen enjoy the Treaſures of *Homer*, *Sophocles*, *Thucydides*, *Demoſthenes*, *Xenophon*, *Virgil*, *Horace*, *Cicero*, *Quinctilian*, *Terence*, *Livy*, *Tacitus*, *Salluſt*, *&c. &c.* in the Originals; the Ladies may reſort to the ſame Stores, imbibe the ſame Sentiments, form and improve their Taſte upon the ſame Principles, and collect whatever is moſt valuable in thoſe admired Ancients from *Dryden*, *Pope*, *Francis*, *Leland*, *Smollet*, *Franklin*, *Weſt*, *Gordon*, *Guthrie*, *Spenſe*, *&c. &c. &c.*

The laſt mentioned Gentleman is not indeed properly ranked in the Number of Tranſlators. He is an eminent Divine, of uncommon critical Penetration and Skill in the Claſſics, as well as the polite Arts; and, has done more to illuſtrate the Works of the Ancients, than, perhaps, any other Writer living. The Author of this Sketch is aware he has here given an Open to his Opponents, but he is ſupported by an Authority, whoſe perfect Knowlege of the Originals none will diſpute, very few can pretend to equal, and whoſe Taſte has never yet been controverted. The very learned Mr. *Spenſe*, laſt mentioned: He declares, in the Courſe of his excellent Book, entitled *Polymetis*, before cited, his Sentiments, expreſsly to the Point: His Words are theſe. "When Mr. *Pope*, a few Years "ago, publiſhed his Imitations of ſeveral of the "Satires and Epiſtles of *Horace*, I immediately "ſaw a Connexion and Chain of Thinking in "them, which, tho' I had read over the Originals, "(ſome of them perhaps a hundred Times) I "had

Senſe without Vanity, and, without Oſtentation, improved Underſtanding. Perhaps a more charming Conſtellation of female Perfection no where exiſts. But ſtill more to the Honour of our amiable young Countrywomen, Beauty here is not a Cauſe of Rivalſhip; their Minds are above the Meanneſs of Envy; a ſiſterly Affection mutually inſpires them; and they are ever happy in each other's Commendations—The true Spirit of this gallant Nation, which abounds in native Virtues; the Vices found among us are as yet comparatively few, and all of foreign Importation.

" had never regarded or ſuſpected before. I was " ſurprized, in almoſt each of thoſe Pieces, " with the new Lights and Beauties that ſtruck " me all at once. I compared the Copies with the " Originals, and found that *Pope* and *Horace* were " much the ſame : I mean as to the true Spirit, " the Connexions, and their Way of Thinking. " I then began to reflect, how I came not to ſee " that in *Horace* before, which I now ſaw ſo plain- " ly in Mr. *Pope's* Copies from him ; and the only " way I could find to account for it was, that I had " at firſt been uſed to ſtudy each of thoſe Poems " in the Original by Piece-meal ; that I had been " drawn off every other Inſtant from what *Horace* " ſaid, to what he did not ſay, and very often to " what was not at all to his Purpoſe. That this " falſe and broken Impreſſion of *Horace's* Thoughts " (taken in at a Time when the Mind receives " Impreſſions moſt eaſily, and retains them moſt " firmly) had given me a falſe Idea of his Manner " of Thinking in general, and had prevented me " from ſeeing thoſe Pieces of his in particular, in " a right Light, 'till thoſe entire Pictures of his " Thoughts were ſet before my Eyes by a third " Perſon, who, by the Way, was himſelf, perhaps " the better enabled to conceive *Horace* ſo clearly " and fully as he has done, by his not having taken " his firſt Impreſſions of that Poet, in the Manner " we uſually do, at Schools."—A Declaration, ſo candid and explicit, from the Pen of ſo excellent a Judge, is Demonſtration to the Senſes. It is in Truth, ſo pointed and full, that on a ſecond reading, it might induce a Conviction that your boaſted Scholars have *not* thoſe Advantages from the Languages they *pretend* ; that they are alſo deſtitute of ſeveral other Branches neglected in the Purſuit of Latin and Greek, and that not only Ladies, but even the greater Number of Boys, who waſte

much precious Time in Learning thoſe Tongues, to no Purpoſe, might be much *better* informed, and more thoroughly acquainted with the eſſential Beauties and Excellencies of the Ancients, purely in an Engliſh Courſe, claſſically conducted, than the Majority of thoſe who read them in the Original; which, even ſo, is but thro' the Medium of a Verſion of their own, ſufficiently bad, and doubtleſs inferior to thoſe of more capital Genuiſes already known—But they read and underſtand them in their own Words. The Probability is, their Knowlege of the Words is, for the moſt Part, extremely vague and limited: But admitting it otherwiſe, how did they acquire their Knowlege of the Words? By comparing and converting them into the vernacular Dialect, as little underſtood, and as often miſapplied; the Blind leading the Blind. But taking this at the beſt, Words are but the Vehicles of Knowlege, not Knowlege itſelf; and tho' admitted a Part of Learning, they are ſtill but a Part, the very Veſtibulum of Science; wherefore, if wholly taken up with them, we ſtop here, and neglect the more exalted and eſſential, all Acquiſitions in that Way muſt be condemned; they do more Harm than Good. Let us not therefore hold thoſe in Contempt who want them, or multiply them without Neceſſity, for as the Poet juſtly obſerves;

Words are like Leaves, and where they moſt abound
Much Fruit of Senſe beneath is rarely found.

Yet, not to bear too hard upon claſſical Oſtentation, after all, ſhould the Tranſlations of eminent Geniuſes ſtill prove defective, and inſufficient for female Information, the Ladies have their Male Friends to appeal to, and then may their Huſbands and their Lovers avail themſelves of that

Opportunity

Opportunity to ſhew their Scholarſhip, and aſſert their Charter of Superiority; they may rectify Inaccuracies, and elucidate difficult and myſterious Paſſages, by applying at the Fountain Head.

But tho', with the Originals, denied the Uſe of all Tranſlations, you need not, ye Fair, lament your Loſs, or doubt your juſt Title to Knowlege and Eſteem, when properly inſtructed and duly qualified to read the great Originals you will find at Home. *Shakeſpear*, *Milton*, *Spencer*, *Young*, *Addiſon*, *Thompſon*, *Robertſon*, *Tillotſon*, *Locke*, *South*, *&c. &c.* are open to your View. The reading of *Milton* alone, judiciouſly taught by an able and ſkilful Maſter, might open to the Fair, almoſt the whole Circle of human Science, and conſequently enrich their Minds with a comprehenſive and delightful Variety of elegant and uſeful Erudition. A perfect Acquaintance with this ſingle Author, implies an Extent of Inſtruction which falls to the Share of but very few, even of our Sex; and the Delivery and Elucidation of a few Lines of any Part of the Paradiſe Loſt, would try their Abilities, and put to the Proof their boaſted Learning. To be more explicit; let us enquire what is included in the Idea of good Reading, and what are the indiſpenſible Requiſites to Perfection therein. This we may pretty well determine on the Authority of a Writer before cited. Every Page of his Book abounds with ſtrong good Senſe and incontrovertable Reaſoning on the Subject; and immediately to our Purpoſe, ſpeaking of Reading in general, he thus defines a juſt Delivery. "A juſt Delivery," ſays he "conſiſts in a diſtinct Articulation of Words, "pronounced in *proper Tones*, *ſuitably varied to the* "*Senſe*, and the *Emotions of the Mind*; with *due* "Obſervation of Accent, of Emphaſis in its *ſeve-* "*ral Gradations*; of Reſts or Pauſes of the Voice

" in *proper Places*, and *well meaſured Degrees of* " *Time*; and the whole accompanied with *ex-* " *preſſive Looks*, and *ſignificant Geſture.*" He proves the great Difficulty of reading, and teaching to read aloud, from the imperfect State of the written Language: " For of all theſe Ingredients, not " *one* of which can be ſpared from a juſt Delivery, " there are but two that are at all regarded in the " Art of Writing; it contains no viſible Marks of " Articles which are the moſt important of all " others, to a juſt Delivery; and of Courſe not likely " to be accomplithed by the rude and illiterate, or " by ſuch as neither profeſs to teach it, nor do they know how." Whoever duly conſiders the above Definition of a juſt Delivery, and will attentively ac-

company the Author in his Reaſoning thereon, will find it comprehends much more than is generally imagined, and that it is not to be taught by every mean Pretender, nor acquired without Knowlege, Attention, Pains, and Practice.

No Man of Genius, who writes correctly, introduces a ſingle Word ſuperfluouſly. He ſpeaks to the Point, and every Expreſſion, perfectly adapted, comes full fraught with its Idea. Milton is ſingularly accurate in this Reſpect; every Syllable is weighed, and ſcarce a Letter finds Place without Intention. It ſhould be the Reader's Care to convey his Language and Sentiments with the ſame Preciſion. There is a true and infallible Criterion ready. Having pronounced any Speech or Paſſage, ſhould the Student be inclined to prove himſelf, let him lay aſide his Book, and, upon Examination, if he finds but a general Notion of the Subject, the Traces faint, and few or no particular Images impreſſed upon his Mind; if the Diſpoſition and Effect of every Light and Shade, and the Veriſimilitude of the whole and every Part cannot be accounted

for

for; and if both his own, and the Minds of his Hearers, are not warmed and animated with congenial Feelings, he may aſſure himſelf he has neither expreſſed nor conceived the Meaning of his Author. If he cannot immediately, or upon a ſlight Retroſpect, recall diſtinctly every Object and Alluſion; explain every Phraſe and every Word; determine as to its Force, Extent, Propriety or Impropriety, as well in Reſpect of Sound as Senſe; his Ideas are vague and inadequate, and his Delivery proportionally defective. The ſame Criterion by which *Pope* judges of a genuine Critic, may characterize a good Reader alſo.

An *able Maſter* reads each Work of Wit,
With the ſame Spirit that its Author writ.

Nay, if the Reader cannot ſoar a Point beyond his Author, he certainly ſinks below him; conſequently his Tones, which ſhould reſult from, and be regulated by the Senſe, will be falſe and diſſonant; his Emotions forced and affected; his Emphaſis ſpiritleſs and perplexed, and his Looks and Geſtures ill adapted, foreign and burleſque.

For this Exerciſe and every other Purpoſe of reading, our admirable Bard, ſo often mentioned, can never be too much recommended. The whole Compaſs of Theory and Practice may be found in him alone. Whoever attempts to teach that aſtoniſhing Performance, the *Paradiſe Loſt*, undertakes an extenſive Taſk indeed; it requires Knowlege, Capacity, and Talents, rarely to be met with: yet, not that Work alone, in a proportional Degree, the ſame Requiſites, the ſame Modes of Procedure, are incidental, in the teaching of all others.

The Teacher muſt be perfectly Maſter of his Authour's Phraſeology, and able, in clear and expreſ-

ſive Definitions, to convey to his Pupils, the various Acceptations, of all the Terms and Words he uſes, literal and figurative; he muſt minutely inform them in grammatical Principles; teach them to regulate the Tranſpoſitions; ſupply the Ellipſes; and to conſider and determine his Style; in all its niceſt Relations, and Dependencies: he muſt make them well acquainted with the Principles, and Laws of Verſification, and what is underſtood by Proſody, an Article of the laſt Importance, both to Speakers and Writers, though altogether a Myſtery to the Many, and overlooked by all our Grammarians; yet, wanting that, the Judgement, and wonderful Contrivance of the Poet, in the Application, Variety, and Beauty of the Numbers of Paradiſe Loſt; "making the Sound an Echo to the Senſe;" is in a great Meaſure thrown away: he muſt call in the Aid of Logic, to detect and expoſe the Sophiſtry and falſe Reaſoning of the Fallen Spirits; his Knowlege of the Scriptures, and Theologic Matters, will often be brought to the Teſt, as well as his Skill in the Sciences, Rhetoric, Aſtronomy, Phyſics; Geography, Ancient and Modern; Hiſtory Political, Civil, Military, and Natural; to illuſtrate Beauties, determine Alluſions, and inveſtigate Facts: he will often have occaſion to exerciſe his Knowlege in Antiquities, Ethics, and Metaphyſics; he muſt ſometimes converſe with the Mechanic Arts, and anon traverſe the airy Regions of Fiction and Romance. Heraldry too ſhould lend her Aid; neither muſt he be a Stranger to the Siſter Arts, Painting and Muſic, to follow his Authour, "while he purſues Things unattempted yet, in Proſe or Rhyme:" nor muſt he ſtop even here, the Teſt and Conſummation of all remain behind; he muſt exemplify his Precepts, and demonſtrate to his Pupils, in his *own Practice*, the

the Powers and Charms of a juſt Delivery, and ſet before them a *living* Pattern, for their Imitation. In this Light we may apply to *Milton*, what the Duke of *Buckingham*, perhaps leſs deſervedly, ſaid of *Homer*:

Read *Milton* once, and you can read no more;
For all Books elſe, appear ſo mean, ſo poor,
Verſe will ſeem Proſe; but ſtill perſiſt to read,
And *Milton* will be all the Books you need.

Formidable as the Picture may at firſt appear, yet all this may be accompliſhed by our young Ladies, and often has been, under the Idea of rational Amuſement, and pleaſurable Converſation, rather than a laborious Taſk. Neither to a ſenſible willing Mind does it require any very uncommon Share of Abilities, or extraordinary Application. Let the Learner, Male or Female, be but convinced of the Utility and Advantage, of an improved Mind, and of literary Knowlege, and undertake them in Earneſt, Excellence will crown their Endeavours, and a Fund of never-failing Entertainment will be the happy Reſult.

Many ſhut the Door of Improvement by Inattention, but Numbers ſplit upon the Rock of Impatience. This is chiefly ſpoken of Adults. No Science is ſo ſpeedily or effectually learned by the nobleſt Genius without a Preceptor, as with one of Ability and Experience, to guide and direct him. This is a Point indeed tacitly and often ſpeculatively admitted, tho' in Practice ill underſtood and worſe attended to. Perſons in different Stages of Maturity and Improvement frequently apply for Inſtruction, but what is their Idea? We only want to be put into a Method and then can work our Way by ourſelves; or they flatter themſelves that

the Advances they may have already made are ſo far right; upon juſt Grounds and true Principles, and that they only want to be perfected. After travelling a tedious Time, they meet ſo many intricate Turnings and Windings they were not aware of, are ſo puzzled and perplexed, run into ſo many By-paths and inextricable Mazes, they find it impoſſible to make out the Journey, and with only their Labour for their Pains, weary and diſcouraged, at laſt, relinquiſh the vain Attempt, little better if not worſe than they ſet out.

Indeed it muſt be allowed ſomewhat diſtreſſing to thoſe who have gone on a Courſe of Years, and poſſibly too have been eſteemed good Readers, to find themſelves quite otherwiſe. Accuſtomed to an unreſtrained Career, they cannot at firſt, with Eaſe to themſelves, ſubmit to abrupt and frequent Interruptions; to be ſtopped at every Clauſe; to be called upon for Explanations at every Word; to be obliged to perpetual Repetitions, over and over again; and to be attentive to nice and critical Diſtinctions, till, by their Tone and Manner, they prove they not only comprehend, but feel their Authour in his full Force and Import. This often appears rather childiſh and unneceſſary, yet it is the only Method to attain Excellence; for, not to ſpeak it prophanely, unleſs they be born again they cannot attain Perfection. They who have been accuſtomed to ſkim over Volumes in a ſhort Space, will hardly be brought to practice and dwell upon a ſingle Speech, or a few ſhort Sentences, for ſeveral Leſſons ſucceſſively. The ſame Obſervations often inculcated; the ſame Faults often committed, and as often pointed out; the ſame Difficulties often occurring, in different Shapes; the ſame Rules often tranſgreſſed, and inſiſted upon; muſt balk the Ardour of Expectation, impede the wiſhed

Rapidity

Rapidity of their Progreſs, and for a Time prove very powerful Diſcouragements. They cannot hear and judge for themſelves; their Shew of Improvement is but ſmall; they feel diſſatisfied and unhappy; and grow more and more anxiouſly impatient to get forward, *i. e.* in their Senſe to ſomething *new*. The Teacher ſees and feels their Diſquiets, and often, more from Politeneſs than Judgement, is induced to indulge them. In the ſame Predicament will he often find himſelf involved by the Parents of his younger Pupils. With his own Children he acts differently; with them he is under no Reſtraints; there he has full Scope; he perſeveres, and they excell. Hence we ſee the Children of Profeſſors in every Art and Science turn out ſuperior to others of the ſame Standing, except where, without Reſtriction, they could conſider them as their own; for, in that Caſe, they ſedulouſly ſtudy the Bent of Nature, and are content to follow, as ſhe points out the Way, without Fear of Calumny or Imputation, well knowing that under her Guidance, in due Time, they muſt attain the deſired Haven. It is amazing what Multitudes run directly counter to Reaſon and their own Wiſhes, in the Article of learning to read; and that hourly Experience does not convince them of their Miſconduct. "By examining the Proceſs of ſuch as are "moſt expert in the Art of reading, we may be "fully convinced, that the received Practice is al-"together erroneous; every one of whom will "allow, that he cannot deliver any Piece of writ-"ten Compoſition ſo well at Sight, or on the firſt "reading, as on the ſecond; nor on the ſecond, as "on the third; and ſo he continues improving, as "the Words grow more familiar to him." But though 'tis certain, beyond Controverſy, that we cannot poſſibly read with Propriety any thing which

we

we do not thoroughly underſtand, and tho' it be allowed, " that, thro' Skill and Habit, a Reader, " by the quick Motion of his Eye, may compre- " hend the full Meaning and Import of the Words, " and even have juſt Ideas excited of the Manner " in which they ought to be delivered; yet it by " no Means follows, that his Execution ſhould " anſwer his Conceptions; or that the exact Tones " and other Accompaniments of Diſcourſe, ſhould " be ready at his Will; of this we have ſufficient " Examples in Comedians, whoſe Profeſſion it is " to deliver the Sentiments of others, as if they " were the Reſult of their own immediate Feel- " ing. But it is not at the firſt, ſecond, third, or " even twentieth reading of their Parts, that they " are able to hit upon the exact Manner in which " the Words are to be delivered." Theſe latter Authorities are extracted from the Lectures on Elocution, to ſhew thoſe who may be diſcouraged at the frequent Repetition of the ſame Paſſage, that they have not properly conſidered the Subject, and that, however tedious and irkſome it may at firſt appear, it is, we again enforce it, the only Means by which Excellence is attainable.

To a Mind, highly ſenſible of the Deference due to the fairer Half of the Species, perfectly convinced of the Attention they merit, and deeply impreſſed with the Idea of their Perfections, it muſt certainly be diſtreſſing to ſuppoſe any young Lady can knowingly and againſt Conviction be guilty of a Fault; a Fault not confined to one, but perhaps too general, of inauſpicious Aſpect, and of, at beſt, precarious Tendency; yet admitting that may poſſibly happen, it would ill become the Title of Friend to the Sex, not to apprize them of it. Delicacy is indeed required in touching upon it, as the Fault hinted at commonly proceeds from

Motives

Motives of Decorum, or Virtue erring in Exceſs: Extremes of every Kind have always been thought dangerous, are often ruinous, and their Conſequences ever doubtful and ſuſpicious. But why, at any Time or in any Caſe ſhould we disfigure Nature with a Maſk, when in her own Perſon ſhe is ſo lovely and delightful? Why ſhould we wiſh to ſupplant the Human Face divine, and take a Counterfeit to our Boſoms? why reject beautiful Life, and dote upon a painted Doll? The tranſparent Glow of external Complexion, indicates Health and conciliates Favour. Spirit, Senſibility, and Candour are the Roſes and Lilies of the Mind. The certain Pledges of interior Worth, the beſt Foundation for Affection and Eſteem. Youth and Innocence will ſhoot out into a thouſand little Exuberancies, which properly conducted by a ſkilful and delicate Hand, would turn to wonderful Account; but the Misfortune is, inſtead of the Pruning-Knife we apply the Ax; and inſtead of beautiful Nature plant an ugly Phantom of our own Creation in its Stead. It is often met with and univerſally known; and however received and cheriſhed by ſome, it is ſtigmatized in its very Name, and the Voice of all Nations is againſt this cenſurable ſeeming. In faſhionable French Phraſe we know it by the Appellation of *Mauvais honte*, but in Engliſh it is underſtood and better expreſſed by the Terms *falſe Shame*, *mock Modeſty*, or *affected Delicacy*. Affectation of all Sorts is unamiable; and this of all others the leaſt excuſable. It at no Time contributes to real Good, but is always injurious to thoſe under its Influence; enfeebling and abſorbing all their Faculties, it utterly incapacitates them to exert their powers to Advantage, even upon the moſt eligible and praiſe-worthy Occaſions. Not only in itſelf unbecoming, it defeats or powerfully

obſtructs

obſtructs all Attempts towards Improvement, particularly in whatever Reſpects, but in the remoteſt Degree, the Exhibition of any public or ſocial Accompliſhment. Let us take it in any other Light, it cannot be fairly juſtified; no, not even in Point of Diſcretion; for ſo far from exciting flattering Ideas, it almoſt without Exception creates the moſt unfavourable Impreſſions of their Temper and Diſpoſition. To ſay nothing of its being a moſt ſtriking Mark of Ruſticity and Ill-breeding, a very moderate Acquaintance with the Human Heart, will ſhew, they reaſon incorrectly who attempt to ſupport or palliate this Defect, on the Suppoſition of innate Goodneſs; for we diſcover it in equal Degrees, both with the Vicious and the Virtuous, and it as often proves a Cloak to a bad Inclination as an Attendant on a good one. In Schools, where the Numbers and ſucceſſive Variety afford the faireſt Opportunity of Experiment, it is a pretty certain Remark equally applicable to both Sexes, that thoſe Children who appear moſt timid, dejected, ſpiritleſs, ſheepiſh, and backward under the Eye and Tuition of their Inſtructors, are the moſt unpromiſing Characters, and proportionally artful, miſchievous, negligent, and riotous when left to themſelves and out of the Reach of Obſervation. To plead that even aukward Baſhfulneſs is preferable to direct Impudence, is aſſuming a poſitive and inadmiſſable Conſequence; there is a manifeſt Line of Diſtinction between them, and to be perfectly diſengaged from the one, does in no Reſpect imply you muſt neceſſarily be tainted with the other. Self-poſſeſſion, upon all laudable and indifferent Occaſions, is a Characteriſtic of Truth and Innocence, conſiſtent with the ſtricteſt Principles of Natural Modeſty: It is the Companion, and has often been the Protector of Virtue, as well

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as the Preſerver of Life, when every other Reſource has failed; oppoſe to this, its Subſtitute, which ſome, even well-minded People, ſo cultivate and admire; what is it, but inſtituted Hypocriſy, and authorized Deceit, which in the Hour of Emergency, conſcious of Meanneſs, and Depravity, ſhrinks and expoſes the unfortunate Subject to Confuſion and Sorrow, nay poſſibly to utter Ruin. Sometimes this muddy Stream derives its Source from Poverty of Sentiment and Imbecility of Soul; but it is much more frequently found the ſpurious Progeny of early Habit, and Prejudice of Education. Surely it can never be the Buſineſs of Parents and Educators to inculcate a Principle ſo unwarrantable, but by all Means to eradicate every Veſtige of it that may at any Time peep out. Implant, a Love of Decency and Propriety, but beware of taking Appearances for Reality. The Bluſh of true Modeſty is very amiable, the delightful Offspring of virtuous Senſation. The Embaraſſments of its Oppoſite, are the Effects of diſguſtful Artifice, founded in the conſcious Perception of Evil. Vicious Hearts may need Concealment. Let ſuch only aſſume the Maſk; but let Virtue be taught to walk uprightly without Diſguiſe, and clothed in her own native Brightneſs, like the unclouded Sun, ſhe will gladden and illumine all beneath. The Palpitations and viſible Pains Mothers themſelves experience upon the moſt trifling Occaſions, and the many aukward and futile Excuſes they affect to their neareſt Intimates, at the Requeſt of a Song or a Leſſon on the Harpſichord, one ſhould think might caution them not to indulge this Simular of Virtue in their Daughters. How lovely is the Picture of Richardſon's Miſs Harriot Byron; her's was the very Reverſe of this Style of Conduct, and may be propoſed as an admirable Pattern for the

Imitation

Imitation of all young Ladies, who wiſh to recommend themſelves by Propriety, Delicacy, and Agreeableneſs of Manners.

The Fault there inveighed againſt, is in Reading, moſt frequent and reprehenſible; but thoſe who labour under it, when ſpoken to, are apt to ſay they cannot avoid it, and taking this for granted, never make the Attempt; though in the very Anſwer itſelf, and the whole Tenor of their Converſation, they give Evidence to the contrary. "There "are few Perſons, who, in private Company, "do not deliver their Sentiments with Propriety "and Force, in their Manner, whenever they "ſpeak in Earneſt. Conſequently here is a ſure "Standard fixed for Propriety and Force in read-"ing, or ſpeaking in Public; which is only to "make Uſe of the ſame Manner in the one, as in "the other. And this they certainly would do, if "early Pains were not taken to ſubſtitute an arti-"ficial Method, in the Room of that which is "natural."

The natural, eaſy, and true Manner of Utterance here inſiſted on, would be alſo attended with another Advantage, no leſs deſirable and important, a ſuitable Propriety of Looks and Geſture; for ſo intimately are the Faculties and Inſtruments of each connected with the other, that there is an almoſt unavoidable, if not a neceſſary Correſpondence among them, ſo that they cannot well ſubſiſt independantly and apart. The due Exertion of each, happily united, conſtitutes the ultimate Perfection of Delivery. But ſome young Ladies, from an inadequate and miſtaken Notion of Beauty and Delicacy, conceive a Compliance with this Practice, might appear ſomething maſculine, and diſtort and injure the Symmetry of their Features.

Experience

Experience proves directly the Reverſe. *Speak, that I may ſee you,* ſaid the ſenſible Philoſopher, and ſurely the moſt perfect Delineation of Still Life, cannot ſtand in Competition with the generous Impulſes of a good Heart viſibly adorning an animated Countenance. Have we not an Inſtance now among us, ſtriking indeed? Whoever has had the Happineſs of converſing with *Arpaſia* can need no farther Demonſtration. She is Candour and Frankneſs itſelf; her Manner might almoſt convince an Infidel ſhe never entertained a Thought ſhe ſhould bluſh to reveal. In the conſpicuous captivating Variety and enchanting Play of her Countenance, you read her very Soul. And to this inimitable Expreſſion ſhe is more indebted for her Beauty than to the Lineaments of the *Medicis* ſhe could have been without it.

Purely from Prejudice and Miſmanagement, the entire Buſineſs of Life, ſeems to be nothing but one continued Round of teaching and unteaching; learning and unlearning. Infants on the Breaſt are taught to cry for Baubles, and afterwards beaten to unteach them. They are taught to ſcold and beat the Floor for hurting them, and ſhortly after cuffed themſelves for transferring their Anger and Blows to one another, when at leaſt there may be the Appearance of Offence to prompt Retaliation. They are indulged for a Time in all their idle Whims and Caprices, and then are tortured till they learn Addreſs and Cunning to ſuppreſs or conceal them. They are profeſſedly taught to be Deceivers, and then ill-treated and deſpiſed if they be diſcovered. By Indulgence they become untoward, turbulent, and ungovernable, and then their Spirit is depreſſed and broken, by Severity and Reſtraint. They then degenerate into the daſtardly,

aukward,

aukward, and clowniſh, and are hurried into all Companies promiſcuouſly to file off their Ruſticity; here they acquire Pertneſs, Petulance, and Effrontery. The next Step is the grand Tour, this is the School for Eaſe and Gentility; by the Time they are thoroughly expoſed and known in the Beau Monde, they generally have taken their Degrees in every faſhionable Vice and Extravagance, and return Home finiſhed Coxcombs and Debauchees. By Folly and Intemperance, they deſtroy their Health, and ruin their Conſtitution, this induces premature Old Age, with all its concomitant Miſeries and Infirmities; this teaches them, but too late, the Propriety of Reſtraint, they fly again for Refuge to the Nurſery, and, by an attentive Regimen, ſtrive to keep up a frail and feverish Being. But, alas! Death now takes them into his Tuition, and completes the ſad Cataſtrophe of this complicated Farce.

Thus in ſupporting the female Right to Literature, other collateral Matters are introduced, perhaps not quite conſiſtent with the ſtrict Rules of Method. This is not meant as a regular Treatiſe, but only a few curſory Thoughts occaſionally thrown together, not however without Hopes of public Utility The general Advantages and Defects of School Education are touched upon; Cauſes aſſigned; Alterations and Improvements attempted and propoſed: That Women are endowed with a rational Soul, and improvable Faculties is alſo maintained; and without encroaching upon the Province or Prerogative of the Men, a general Courſe of Inſtruction in their Mother Tongue is contended for; and pointed out; and ſuch Obſervations and Advices offered as may give it Effect, render them more amiable, uſeful and happy, and reſtore

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to them their due Rank in the Scale of Society.* Whoever denies it, cannot with Juſtice impeach their Claim, but furniſhes ſhrewd Suſpicion of great Defects in his own. What Ideas! what Sentiments! what a Taſte for ſocial Enjoyment muſt the Man have, who founds his Title to Eſteem on his Wife's Ignorance! how little entitled to Reſpect and Obedience, who would eſtabliſh the Throne of his Authority on the Folly of his Conſort! Diſgrace to common Senſe! O Shame to Manhood! Diveſt yourſelves of ſuch illiberal, groveling, humiliating Notions! In the very Choice too you defeat your own Purpoſes. Nothing is more aſſuming than Ignorance; and even to a Proverb, Folly is wiſe in its own Conceit. Nothing ſo perverſe, obſtinate and provoking. You have read the Fable of the ſick Lyon. The Inſults of elevated Characters is to be borne, their Errors are half reconciled in the Commiſſion; nay, we may love even the Failings of thoſe we eſteem, but the Arrogance of Fools is inſupportable. Can you bear to ſee the moſt diſintereſted Actions perverted; the brighteſt Characters traduced; the moſt exalted Merits depreciated; intereſting Facts confounded and miſrepreſented; malicious Inſinuations thrown out and ſupported; yourſelf injuriouſly attacked; your Conduct reproached; your Expreſſions carped at and wreſted to

* In Situations, where Women are required to exert their Talents, we do not find the Men ſo wonderfully ſuperior: *e. g.* on the Stage; it is indeed the leaſt eligible Walk in Life; as at beſt it is barred with certain diſreputable Abatements, yet it furniſhes Proof in Point. *Garrick, Sheridan, Barry, Woodward, King, &c.* have deſerved the Applauſe beſtowed on them; Mrs. *Cibber, Woffington, Clive, Yates Fitzhenry,* and *Barry,* notwithſtanding the Difference and Diſadvantages of Education, ſhine out with equal Luſtre; the laſt, as a Performer, in many Parts, ſtands unrivalled; ſhe is the only Player I ever ſaw who came up to my Idea of acting. In the inferior Departments the Women have generally the Advantage.

CRITO MINOR.

to unauthoriſed Purpoſes; your very Looks miſconſtrued; your Oeconomy ridiculed; your Family neglected; your Labours diſconcerted; your Children's Minds poiſoned; your Friends diſguſted and alienated by Rudeneſs and Mal-treatment; your moſt worthy Dependants baniſhed, your moſt valuable Servants diſcarded; and every malevolent Advantage taken to defeat your beſt Intentions, obſtruct your Meaſures, interrupt your moſt innocent and laudable Purſuits, embitter your Gratifications, ſully your Reputation, and ſacrifice your Peace? If theſe Things be your Averſion, ſeek a Wife of Underſtanding. This is no exaggerated Picture; theſe are the perpetual Enjoyments, and daily Avocation of Women of contracted Minds, and narrow Education. In Proportion to the little Merit they themſelves poſſeſs, they aſſume Prerogative, and deſpiſe it in others. Though the Sun glare full in their Faces, they will ſwear it is Midnight, and you, wiſe Sir, muſt give up, and make Uſe of their Optics, not of your own. If you be really conſcious of your own Imperfection, if you feel your own Imbecility, ſhew your Senſe at leaſt in one Inſtance, and chooſe a Wife of Underſtanding; ſuch a one will not expoſe your Weakneſs; ſhe will conſult her own Honour in promoting yours. Such a Wife is a Crown of Glory to her Huſband. Such is the Wife ſo happily characterized in the elegant Lines of *Pope*.

Oh! bleſt with Temper, whoſe unclouded Ray,
Can make To-morrow chearful as To-day;
She who can own a Siſter's Charms, and hear
Sighs for a Daughter with unwounded Ear;

That

That never anſwers till a Huſband cools,
And if ſhe rule him never ſhews ſhe rules;
Charms by accepting, by ſubmitting ſways,
Yet has her Humour moſt when ſhe obeys.

Such a Wife will be your Comforter in Sickneſs and in Health, and the ſtill improving Charms of her Converſation will ſupport you in the Arms of old Age, or a Priſon. Now turn your Eyes inwards: do you ſtill find any Repugnancy within?—does Conviction operate?—are there any internal Struggles remaining?—The Difficulty you experience in digeſting this Advice, may be a farther Proof how little likely you are to meet implicit Obedience from a Wife, on your favourite Hypotheſis. What Arguments ſhall reduce Folly to Reaſon, or keep Ignorance in the Paths of Wiſdom? Reverſe the Picture: Good Senſe is ever modeſt, diffident, and diſcreet; gentle, obliging, and ready to ſubmit; theſe are her genuine Characteriſtics.

Many can ſneer who cannot reaſon; and thoſe who are incapable of inveſtigating Truth, will yet endeavour to laugh it out of Countenance, and overturn it with a Gibe. Some ſuch ſupercilious Wiſeacres contract the Circle of female Knowlege into a narrow Compaſs indeed! O how they chuckle! how value themſelves on a coarſe, ſtale Bit of Witticiſm which they retail on every Occaſion! to this wonderful Effect; that if a Woman knows Plain-work, and read a Book of Cookery, it is Knowlege ſufficient for any of them. Provident Mortals! Excellent Caterers for Happineſs! we ſee where *your* Senſe lies. To you it is no Breach of Juſtice or Charity to wiſh ſuch Yoke-fellows. When Mankind are again reduced to a State of primitive Ruſticity, and have not the Means of paying either Cook or Sempſtreſs, the Wiſdom of the Doctrine will ſhew itſelf, and, then

then it may be good Oeconomy to eſtabliſh it in general Practice. Surely no Man of common Senſe could ever mean it ſeriouſly; when firſt urged, it muſt have been ironically againſt ſome penurious Muck-Worm of a Parent, who had not the Heart to pay for a meritorious Daughter's Education, or in Ridicule of ſome pert inſignificant Trifler, ſince ſuch muſt be expected, or perhaps againſt thoſe who place all Merit in Externals, acquired with ſuch Pains, and purchaſed at ſuch Expence; for the Abſurdity of Extremes is always beſt ſhewn by their Oppoſites. Such Parents there are; but 'tis to be hoped very few, who, convinced of the Practicability of a better Plan, have it in their Power to purſue it. Many ſhining Inſtances now preſent themſelves of Parents whoſe Conduct towards their Children is not only irreproachable, but an Honour to human Nature; the regulated Minds, unconſtrained Behaviour, and truly amiable and virtuous Diſpoſitions of their Children, are Teſtimonies of the Truth. But it is againſt the Spirit of the Times to particularize Names; Envy turns pale at the Thought, and Malevolence ſtands ready to pick out Faults, or make them. External Accompliſhments are indiſputably eſſential to a polite Education, yet, comparatively eſtimated, but in a ſecondary Degree. They are in their Nature, tranſient, and dependent on Circumſtances; ſudden, uncertain, and interrupted; like Meteors in the Air, they catch our Attention for a Moment, but having little intrinſic Merit in themſelves, they blaze, they vaniſh, and are loſt in Oblivion. Far otherwiſe the Effects of an elegant and improved Underſtanding; that is permanent; that is ever new, is ever amiable; it enhances and gives Luſtre to the reſt, and ceaſes but with Life.——" It cannot be denied that the

Improvement

Improvement of Converſation would greatly contribute to improve our Manners, and to make us take Delight in Society. The Way to improve Converſation, is to make that a chief Object of Attention, in the Education of our Youth, by inſtructing them in all the Points eſſential to it, inſtead of leaving it, as we do now, to Chance. To attend to their Delivery from their firſt Efforts to articulate, to the utmoſt Perfection of a refined Elocution. To make them ſtudy the preciſe Meaning of all the Words and Phraſes in their native Tongue. By conſtant Practice, both in reciting the beſt Works, and their own extemporaneous Comments upon them, to give them a Facility, and Elegance of Expreſſion; all this will be done of Courſe, if we make the living Language, as it ought to be, our firſt Object of Attention; and conſider the written one, as it ſhould be, only in a ſecondary Light. This would be the moſt effectual Way to check the Force of that ſordid Principle, Selfiſhneſs, the Nouriſher of every Vice; and to give Vigour to that noble one of Benevolence, the Source of every Chriſtian Virtue."

Upon the whole, it muſt be granted, that a Reformation in many eſſential Articles in our Inſtitution of Youth, and a Syſtem of Education ſteadily purſued upon more rational Principles, have long been evidently wanting, and moſt ardently wiſhed for; yet, all Means hitherto employed, to bring about a Revolution in our Schools, have proved ineffectual. It has ever been thought a Taſk too arduous for any ſingle Perſon to attempt; and though all the Efforts of the many eminent Maſters throughout the Kingdom were united, they would avail but little towards producing ſo deſirable an End. As this is a Matter which affects every Individual of the Community, it is from the

Public

Public alone we can expect a Remedy. If Parents could be prevailed on to look into, and closely examine the Pretenſions and real Qualifications of thoſe who ſet up for Teachers; and, where particularly circumſtanced, would rely upon ſuch Accounts only as are *indeed* authentic, the Reſult of a well-informed, diſtinguiſhing, unbiaſſed Judgement; and would take Pains to be thoroughly acquainted with the Methods, Intentions, and entire Scope of the Perſon to whoſe Care they commit their Children; and fully ſatisfied of theſe, would then give them wholly up to his Management and Tuition (obliging them to conſtant Attendance, and a punctual Obſervance of his Rules) their Cenſure would be more juſtly to be feared; their Applauſes more valued, and ſought after; and as Pique, Partiality or Faſhion, would have but little Influence, none but Men of real Merit and Abilities would offer themſelves Canditates for ſo great, ſo important a Truſt. The happy Conſequences would amply recompence them for their Trouble.

Were Parents but more cautious whom they truſt,
And to good Maſters more exact and juſt,
Great Revolutions ſoon in Schools they'd fine,
Pleaſing to both, and uſeful to Mankind:
And each his ſeveral Charge might well command,
Would all but ſtoop to what they underſtand.

In brief, do you who are bleſſed with Children, whoſe Province it is to ſtudy their Advantage, judge diſpaſſionately, and proceed upon the ſolid Principles of Regularity and right Reaſon: Do you, Fathers and Mothers, diſcharge your Duty; good Maſters will ſoon appear and indiſputably accompliſh theirs.

Upon ſuch Conſiderations, and with ſuch Views, Mr. WHYTE undertook the Education of Youth; and, with all Deference, preſumes, that where

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the ſame Principles are ſteadily adhered to, a Boy, with a proportional Share of the Gifts of Nature, muſt become a more uſeful Member of Society, than is poſſible in the common Methods. His Heart will be humanized; his Underſtanding opened; his Sentiments enlarged; his Morals improved: he muſt be a more diſintereſted Friend; a more rational Companion; a more confirmed Chriſtian; a better Man; and, in a Word, more completely qualified to diſcharge every Duty of Life, in whatever Station.

The Syſtem here alluded to, as now eſtabliſhed in THE ENGLISH GRAMMAR SCHOOL,* is comprized under two Diſtinctions, an inferior and a ſuperior Courſe. The latter grafted on the former upon an Academic Plan, to finiſh in the moſt ample and complete Manner, the Education of young Gentlemen, not intended for the Univerſity. The firſt or initiatory Part is a general preparatory Courſe, calculated for about five Years, which a young Gentleman of moderate Capacity, ſuppoſing him to commence in his fifth or ſixth Year, may reaſonably accompliſh by the Age of ten or eleven; previous to his entering upon the dead Languages, and higher Branches of Literature. Numerous Inſtances, in Evidence of the Conſiſtency, Scope, and Practicability of this Courſe might be adduced, and their ſubſequent Progreſs, and Reputation, in every Branch of Science, both at *School* and UNIVERSITY, fully evince the *Advantages* and NECESSITY of ſuch an Inſtitution. It is peculiarly adapted to the Purpoſes of Children of Rank, entitled to ſit in either Houſe of PARLIAMENT; and equally calculated to anſwer the important Ends of thoſe who would effectually diſcharge the Duties of their Calling, and are deſirous to ſhine in the PULPIT, on the BENCH, or

e at

* Grafton-ſtreet, Dublin, No. 75.

at the BAR. The *Country Gentleman* who wiſhes to ſupport an Intereſt, and maintain an Influence in his County; the *Merchant* in the Aſſemblies of his commercial Brethren; and even thoſe of *inferior* Note, in their corporate Capacity, muſt ſoon perceive the Advantages of a CLASSICAL SYSTEM of *Engliſh* Education: the great Object of which is 'to 'render the Students in the moſt eminent Degree 'uſeful to themſelves and to Society; by taking 'proper Care to ſtore their Minds with Plenty of 'the moſt uſeful Ideas, to give Strength and Vi-'gour to their Underſtanding, and Force and Per-'ſpicacity to Reaſon; and at the ſame Time to 'ſupply the Means of diſplaying thoſe Faculties to 'others in their full Power and Beauty.' All theſe are the certain and neceſſary Conſequences of laying the Foundation and Streſs of our Learning in the Study and Cultivation of our MOTHER TONGUE.†

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† In a public Aſſembly, conſiſting of upwards of three hundred Gentlemen of Learning and Abilities, a Subject of a very intereſting Nature was occaſionally ſtarted, and for a long Time agitated with ſingular Addreſs by ſeveral Diſputants. Maſter RALPH GORE, Nephew to the Earl of *Roſs*, was accidentally preſent. He liſtened with Attention, and at laſt modeſtly obſerved to thoſe near him, that he believed he could confute many Things he had heard aſſerted, and if it were not improper for a Child to ſpeak in that Aſſembly, with Leave, he would endeavour to do it. Permiſſion was aſked, and granted. He pleaded his Youth and Inexperience, and hoped they would excuſe ſome Defects in Articulation, as he had left *Guernſey*, the Place of his Nativity, where *French* is chiefly ſpoken, but about three Years before; he then clearly and diſtinctly entered upon the Diſcuſſion of the Queſtion, and entirely turned the Current of Debate; concluding with this ſpirited and pointed Remark upon ſome Inſtances of Perſian Tyranny he had mentioned, "Would a Free State! would a Briton! would a rational Creature tamely ſubmit to ſuch Indignities!" This young Gentleman, his Brother ANTHONY, and a conſiderable Number more of their Cotemporaries and Claſs-Fellows, accompliſhed the Courſe laid down (excepting Book-keeping and the Mathematic Part) with conſiderable Additions, at a much earlier Period than the Time preſcribed. Maſter LYNAM, perfect in the former, had made a Proficiency in an advanced Courſe at nine Years old.

†† Maſter GORE was at this Time but in his eleventh Year.

In the Execution of this Plan, the Propoſer found himſelf obliged to deviate from the generally received Modes of School Diſcipline: And, obſerving that the Actions of all Perſons, appearing in any public Capacity, are greatly liable to Miſrepreſentation and groundleſs Cenſure, from the Miſapprehenſions, Ill-Nature, Envy or intereſted Motives of ſome; and the great Supineneſs and prompt Credulity of others; it was thought neceſſary, for the Satisfaction of the Parents of his Pupils, as well as in regard to himſelf, that they ſhould have frequent Opportunities of examining perſonally into the Nature and Propriety of his Inſtructions, and the Attention paid to their Children. By theſe Means they would be enabled to form a fair and impartial Judgement of the whole, which could not be done from flying Reports, or a few random Queſtions, caſually popt to a Child without Order or Connection.* This gave riſe to

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* In the Examination of Boys, we ought to confine ourſelves to the Authors they have read, to time it properly, and do it with Delicacy and Reſerve. We ſhould only put ſuch Queſtions to them as it may be juſtly ſuppoſed they ought to anſwer, avoiding ſuch Things as probably they never thought or heard of. This would give them an Opportunity of ſhewing themſelves, and ſufficiently prove their Judgment, and the Proficiency they have made at School. And by allowing them a proportional Degree of Praiſe, they would be convinced their Labours were not vain, and Succeſs would give a double Edge to their Application. A contrary Behaviour damps their Spirits, renders them liſtleſs, indolent, and unwilling to apply, as thinking it impoſſible to anſwer our Expectations.——I have, with the greateſt Indignation, heard the Diligence of a moſt accurate Maſter called in Queſtion, becauſe a poor young Boy was unable to anſwer every Thing propoſed; when perhaps the Fault was rather Want of Accuracy in the Examiner, than any Lameneſs in the Boy. In a Word, when People judge from trifling Circumſtances, and will not be at the Pains to examine into the real Progreſs of Children, it is in vain for either Maſter or Scholar to depend upon their Approbation. BARCLAY.

And theſe he flattered himſelf might be productive of ſtill greater Advantages; for the extraordinary Care and Pains taken to prepare the young Gentlemen on thoſe Occaſions; the Delight they muſt naturally feel in the Preſence and Approbation of their Friends; together with the Premiums, and other honorary Marks of Diſtinction conferred on ſuch as excelled; and the tempered and manly Confidence, Eaſe and Freedom acquired by ſuch Exerciſes, muſt, doubtleſs, inſpire them with a noble Spirit of Aſſiduity and Emulation, and greatly tend to their Advancement. Here, likewiſe, the learned and judicious Auditors might have a fine Opportunity of exerciſing their Abilities, and proving their Regards to Society in general, as well as to their own Children. Nothing was ever produced entirely perfect at once, nor is any Man exempt from Failures and Inadvertencies, theſe they might, from Time to Time, point out, and communicate ſuch other Remarks and Obſervations as might greatly contribute to the Perfection of the Undertaking: And, though all Children might not be equally benefitted, as Nature is not equally bountiful to all, the diſcerning Parent would have Reaſon to felicitate himſelf on the Diſcovery of his Child's true Genius, and native Propenſity, which would here be called forth, and manifeſt themſelves, and might ſerve as a moſt excellent Clue to guide him in his future Deſtination.

Is it now requiſite to appeal to the Candour of ſenſible and diſcreet Parents? Muſt the Powers of rhetorical Artifice be exerted to conciliate Favour to a Scheme fraught with ſuch numerous and ſuch ſignal Advantages, confirmed by a Length of Experience?

perience? I cannot think it. They are your Children, the dear Pledges of your Affections, the tender Objects of your moſt benevolent and worthy Purſuits, for whom I plead. 'Tis your Duty, your indiſpenſable Duty, coolly and diſpaſſionately, to ſeek out, examine and maturely conſider the beſt Methods of promoting and ſecuring their Improvement, their Virtue and their Happineſs. No Perſon, no Conſideration, can, or ought to ſtand in Competition with them. They are ſeverally and collectively the Treaſure, the Hope, the Support, the Life of future Society; they are a ſacred Depoſit confidentially entruſted to your Care, by the Deity himſelf. O, Mothers! how are ye honoured above all Creatures! 'tis yours to uſher into Life Heirs to Eternity! For whom the Majeſty of Heaven, our bleſſed Redeemer, came down and ſuffered! and to that Deity are you anſwerable for your Conduct towards them. Diſcard your unmeaning, ſelfiſh Indulgencies; lay aſide your petulant Humours, and let Reaſon only be your Guide, when their Good is in Queſtion. Parents, awake! reflect! truſt not your vague, ill-concerted, imaginary Notions, nor bury your golden Talent in the Earth; theſe will be poor ineffectual Pleas at the great Day of Accompt. I know what it is to be a Father; I have Children, and I love them; as a Preceptor, perhaps no Man has ever been more happy; and, as a Father and a Friend, I love my deſerving Pupils alſo; I enjoy their Merit, am unhappy in their Diſtreſſes, and equally rejoice in their Felicity. If what I have advanced be founded in Reaſon, and in Nature, adopt it; if otherwiſe, let it meet the Fate it deſerves. From my Enemies I expect no Indulgence; from my Friends, in this Caſe, I deſire none.

FINIS.

CORRIGENDA.

Page 25 line 3 for, *is the moſt*, read, *were the moſt*, &c.
38 line 14 for, *the Studies*, read, the *ſame Studies*
41 line 13 for, *O! what diſturbs you*, read, *What now diſturbs you?*
42 line 24 for, *And*, read, *But*
43 line 28 for, *ill-time*, read, *ill-timed*
46 line 25 for, *perceived*, read, *perceived*
50 lines 10, 23 *for Spenſe*, read, *Spence*
62 line 2 for, *Reſpects*, read, *reſpects*
64 line 4 for, *there*, read, *here*
69 line 29 for, *and read a book*, read, *and can read*, &c.